WORLD CALL

August, 1919

"I was glad when they said unto me,
Let us go into the house of the Lord"

Jean Leon Gerome

Metropolitan Museum of Art, New York

PRAYER IN THE MOSQUE OF AMROU, OLD CAIRO

Mohammedans Pray Five Times Daily.
Dare Christians Be Less Constant?

"If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

Circulation Notes

PLEASE do not address orders for literature to WORLD CALL, but to the missionary society that issues the literature desired. This mistake is made especially and naturally in regard to publications of the Christian Woman's Board of Missions.

Subscribers going away on vacations should notify their home letter carriers or post offices either to forward or to hold their copies of WORLD CALL. Our lists must be made up a month in advance, so we cannot make temporary changes. If nothing is said to the carrier or postmaster they are apt to send us notice, "Subscriber removed. Left no address." Such a notice compels us to take the name off our list and by the time that is done the subscriber may have returned home. It will cost you only two cents to have WORLD CALL forwarded and only a word to have it held at your home postoffice. If desired we will be generous and send you an extra copy or two to your temporary address and let the regular copy await your return. But please notify both WORLD CALL and your postoffice just what you want.

Editorial Notes

WE beg the pardon of Miss Vera Adamson for the typographical error on page 43 of July WORLD CALL, which makes her appear as her own mother.

The church on the cover is located in Oklahoma City. Both the congregation and the building rank among the best in the brotherhood. The membership is about 1,500 and the building cost about $150,000. To pay for their former building the whole congregation united in tithing for a period.

September WORLD CALL will be the annual Church Building and Church Extension number. Preparation for it is well advanced and it promises to be both interesting and helpful. How could it be otherwise, considering that we put more money into our meeting houses than any other feature of our religion?

We are especially proud of the "doorkeepers in the house of the Lord" whose stories and pictures we are permitted to publish this month. We had promised to give only one, but it was impossible to decide which one it should be, especially when their friends had presented them so briefly and happily.

Full as this Local Work number of WORLD CALL is, both of its special theme and of the world task, we are compelled to hold over for later issues some of the best things we had planned to present. But they are things that will keep and in some instances be better September first than August first.

A New Serial Story

"CONSCRIPTS of Conscience," is the title of a new story by Mrs. Caroline Atwater Mason. Mrs. Mason is author of "A Lily of France," "The Little Green God," "The Binding of the Strong," "World Missions and World Peace," and "The Spell of Italy."

This story will challenge the attention of young people everywhere.

One expert American physician, who is not especially interested in mission work said, after she had read the manuscript: "I like the story very much. I like its people. I like its atmosphere. I like the name. I think it will fulfill its mission."

The first chapter of this serial story will be published in the September WORLD CALL.

WORLD CALL

Continuing

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WHO do men say that the Son of man is? * * * And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father who is in Heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

—*Matthew 16:13-18*

And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. —*Colossians 1:18*

And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all. —*Ephesians 1:22, 23*

Built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone, in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

—*Ephesians 2:20, 21*

To inform those who are interested; to interest those who ought to be informed

World Call

AUGUST, 1919

222 Downey Avenue, Indianapolis, Indiana

Christ Jesus Himself

ALL men everywhere must finally make Christ supreme in every affair and realm of life, but the Church of Christ and all its members are definitely committed to doing this here and now.

Above all Possessions held or sought or despaired of, Christ Jesus Himself is the real source of happiness. The wreck and ruin of the German Empire but give colossal portrayal to the truth that appears in the annals of every village Shylock, the futility of mere things to meet our chief needs even in this life. Every countryside has its saint whose life demonstrates that the way of peace and joy is to seek first the Kingdom of God and His righteousness and allow "all these things" to be added or withheld as divine love may see best. Not an ecstasy of devotion but a scientifically accurate evaluation of facts made Paul count worldy possessions but refuse that he might "gain Christ and be found in Him."

Above all Organizations. Among all bodies of believers in Christ today, there is a loyalty to the denomination that easily degenerates into sectarianism. Within the church, both local and national, there are other organizations, Sunday schools and classes, societies and clubs, boards and institutions—excellent agencies of service, but always to be held absolutely subordinate to the Christ and the individual soul's direct fellowship with Him. One may be a complete and glorious Christian without any of these things, and all of them become useless or harmful if the supremacy of Christ be lost.

Above all Ordinances. To abandon the ordinances which Christ Himself established is not to honor but to discredit Him, and yet we can understand how the exaltation and multiplication of forms and ceremonies, frequently to the neglect of the Christ Himself, has driven many devout souls to abandon all outward symbols. It is not baptism that saves us but Christ into whom we are baptized. It is not the Lord's supper that renews our spirit, but the Christ to whom it binds our souls afresh. Even so the Lord's day is a blessing chiefly because it gives Him a chance at our hearts, and the Bible enriches us principally by revealing Christ. The Lord's house, whatever its architecture and its appointments, is a poor if not a profane thing, if Christ Jesus Himself be absent from it; while a bare rock in a desert is the house of God and the gate of heaven if He be there.

Above all Doctrines. Christ Jesus Himself is more than any teaching concerning Christ and even more than any doctrine of Christ. It is good to have schools, colleges and universities; lectures, lessons and sermons; papers, pamphlets and books, but chiefly that we may more fully and more certainly have Christ. There are souls that live and abide and grow and bear fruit in Christ with a very limited knowledge of just how they do it; to whom the story is everything and the doctrine nothing, the fact supreme and the philosophy of it unknown. On the other hand there are unquestionably men who know much about Christ but who do not know Christ, "whom to know is life everlasting."

> "Let knowledge grow from more to more,
> But more of reverence in us dwell;
> That mind and soul, according well,
> May make one music as before,
> But vaster."

Above all Persons. Paul and Apollos and Cephas, Moses and David and Isaiah, Luther and Wesley and Campbell, "All are yours, and ye are Christ's and Christ is God's." Apostles and prophets, elders and deacons, pastors and evangelists, preachers and singers, teachers and neighbors, help us greatly but they help us principally by leading us to Christ "in whom alone is light." Let us magnify our heroes, honor our missionaries and cherish the memory of the martyrs of truth and righteousness, but far above them all we must forever enthrone Christ Jesus Himself, not only because He is great and they but little by comparison, not only because He is God and they but men and women; but also because He is the source and inspiration of all that is best in them.

Above all Powers. The Roman Catholics had a great and true idea when they demanded that all earthly governments be subject to the divine, but they erred hopelessly in putting the Pope in the place of Christ. The Vatican is no more sacred than Potsdam and the Pope holds no more authority from God than the Czar did. The true way by which God's will is expressed in human governments is by bringing the people individually into Christ and then allowing them to express His will by their ballots. As the people are enlightened and enfranchised government is perfected. The errors of individuals in finding and expressing the mind of Christ are mutually corrective, so that the composite will of a sincere and intelligent Christian people approximates the will of Christ Jesus Himself and enthrones Him high above all principalities and powers.

Above all Virtues. The virtues and graces which He originates and nourishes must not be allowed to usurp His throne. When they do they fail. All Pharisaism—from Jerusalem to Berlin—is suicidal. The man who worships his own excellence has already become a degenerate. "Not having a righteousness of mine own" was Paul's guarantee of safety. Our sure way of perfection is to forget whatever of virtue we may have attained and to look steadfastly "unto Jesus, the author and perfecter of our faith"—and faithfulness.

Prominent and Beautiful Marble Baptistery, Euclid Avenue Church, Cleveland, Ohio

The Place and Influence of the Lord's Supper

"THIS was the most beautiful and the most effective communion service I have ever attended." Thus spoke a guest of wide experience and travel to the pastor of a large church upon leaving the service on a recent Sunday morning.

The Mechanics of the Service

Such impressions do not happen but are the result of faithful effort to raise this part of the hour of worship to the highest possible point of spiritual efficiency. The mere mechanics of the communion service have much to do with its effectiveness. While these are controlled in part by the architecture of the place of worship and by the personnel of those in charge, there are a few principles which may be observed with universal effectiveness.

Immaculate linen and carefully arranged emblems are effective whether in the hall of a mission church or in the most exquisite gothic environment; likewise the bearing of those in charge. It is the abnormal soul that is not susceptible to order and rhythm. That a company of men gathered from all walks of life should perform these duties with smoothness and dignity without occasional preparation of the most careful sort is impossible. Neither do rhythmic motion and fineness of balanced movements in serving the emblems need become stiff or conventional. They may be as natural and unconscious as the uniformity of movement in a well trained company of soldiers. What is more commanding and impressive than a body of strong men moving about with dignity and assurance in administering the Lord's Supper?

For those who preside at the table, preparation and brevity are indispensable. Few men can extemporize either in prayer or comment with brevity and effectiveness. Thorough preparation of both intellect and spirit are quite as essential here as in the most important pulpit utterance. Otherwise, repetition and monotony are sure to rob the service of its rightful freshness and spiritual power.

The appreciation of, and the worshipfulness on the part of, the congregation will depend much upon the leadership of the minister and officers. It is a high compliment to those who preside at the table when a people so respect the worshipfulness and the spiritualizing effect of the communion service as to automatically abstain from entering or leaving the room during these moments of quiet meditation. This, together with the most carefully selected and delicately rendered music, must be of inestimable value to the religious culture of any people.

The Spiritual Effect of the Service

The Lord's Supper has a quieting effect upon work-worn souls. There is a temptation in modern worship to hit the pace of the movie and of the street. Nothing could more surely defeat the aim of the highest spiritual culture. Men and women come from a week of heavy toil in which their nerves have been strained to the point of snapping; busy housewives and mothers come from a program which has been unabated and which has taxed their every ounce of patience; from every field of toil whether of hand or brain or both, they come driven to their very capacity by a materialistic and highly organized work-a-day world. Whether they know it or not, they need meditation, peace of soul and a sense of quiet which the world does not provide.

"Here, O my Lord, I see Thee face to face;
Here would I touch and handle things unseen;
Here grasp with firmer hand th' eternal grace,
And all my weariness upon Thee lean."

Men come with the consciousness that they have been part of a world which is grappling with real sin, some of whom may feel a sense of guilt and defeat in their own souls. To such Toplady's interpretation is ever fitting—

"All for sin could not atone—
Thou must save and Thou alone."

Strangers and wayfaring men together with those who come from a world where it is not always easy to live the Christ life and maintain a spiritual grasp are hungry for a spiritual tonic from those who likewise struggle for the ascendency of the same Christian ideals. To such these words are a true sentiment of the soul,

"Blest be the tie that binds our hearts
in Christian love;
The fellowship of kindred minds is like
to that above."

Discordant souls are attuned, hungry souls are fed, restless souls are made calm, while others experience a beautiful reassurance at the table of our Lord.

The Lord's supper is a call for life enlistment. For the past months, above nearly every communion table in the land there has hung a service flag reminding the worshipers of the young lives which had enlisted in the cause of humanity. There are churches whose offerings have long ranked them among the most liberal contributors to missions and yet who do not have to their credit a single missionary or minister as a contribution of life to a needy world. Every communion service is a reminder of the Master's enlistment in the world's uplift and it should henceforth be forever impossible for any congregation to celebrate the Lord's supper without challenging every young life present to enlist in the spiritual conquest of the world.

The Lord's supper is a call for heroic and sacrificial living. These have been days of sacrifice; scarcely a service flag without a gold star which in some small way matches the sacrifice of the Father who "so loved the world that he gave His Son." Surely, both the parents of the one represented by the star and the congregation will, because of it, have a greater appreciation of the Father's love for the race. The communion service is a challenge to heroic and sacrificial living on the part of every communicant. It has been too easy to be a Christian. Twenty-four hours of time in every day, mints of gold, and reservoirs of talent—all within the possession of Christ's children have too long been untouched. The communion service is a challenge to a greater use of all that we have and are for the spiritual conquest of the race—the supreme purpose of our existence. As Christ started his followers in the beginning so he speaks to every disciple who touches the emblems to his lips—

"Except a grain of wheat fall into the earth and die, it abideth by itself alone. But if it die, it beareth much fruit."

Springfield, Illinois. WM. F. ROTHENBURGER.

HONORING CHRIST IN THE LORD'S SUPPER

First Church, Springfield, Illinois—Communion Table in the Center, Pulpit on the Right, Baptistery Further to the Right, Choir on the Left.

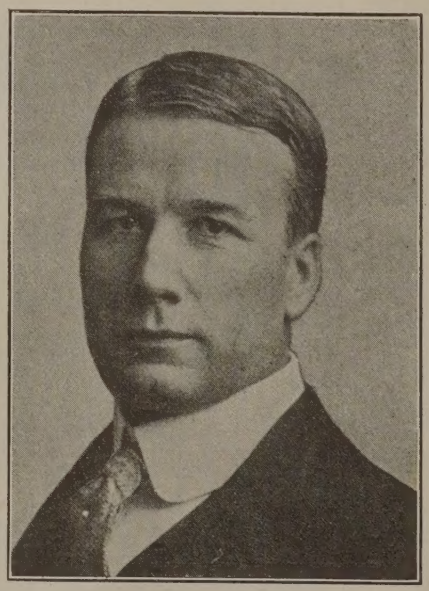
The Witness Bearing of the Church to the Nations

By ROBERT E. SPEER

Dr. Speer is universally recognized as one of the greatest leaders of International Christianity

EVERY suggestion of duty is a help to find our way in a time of extraordinary perplexity and confusion. To have a sure call of duty is to hear an indubitable voice from God and the man who rises up and goes after it is like one who in the early darkness that precedes the dawn should follow some eastward calling to find steadily enlarging light surrounding his way.

All are feeling the reality of the difficulties of this day. We were reminded a few moments ago how equally real are the difficulties of a time of war. Only a blind man today can feel that he sees surely and only a man who is unaware that he is a neighbor to his fellow men can be at rest in a world like the world that we live in. And yet there is one view in which confusion and the perplexity of the time are not to be dreaded. They are evidence of freedom and of the forward striving of men. Far better the confusion of liberty than any coerced simplicity.



Robert E. Speer

We have the consolation in the midst of this confusion that after all in any day the problem of the individual can become a measurably clear and simple problem. He knows his Lord Jesus Christ. No tumult of the world around him can ever hide from him the voice of that Lord within his heart. He loves his neighbor and no perplexity as to social duty can ever confuse him as to what that love of his neighbor requires of him in the actual intercourse of life and the common round of daily duty. And yet it is possible to exaggerate these consolations that come from our personal Christian faith. It is quite true that all that the Lord our God requires of us is that we should do justice and love and mercy and walk humbly with our God. But what justice is, is by no means a clear and simple thing and no matter how real our personal Christian experience may be, just so surely as a man enters deeply into it is he made aware of the kinships in which he stands to every other man—those who have already shared this experience with him and those to whom this experience is still strange.

To find duty today, whether our individual or our collective duty, is an infinitely difficult task. I can only speak of it from the point of view that is common to us all and with no more light and understanding than each one of us possesses already for himself. But is seems to me that there are some elements in the present duty of the Christian Church in our nation that must also be the present duty of the Christian Church throughout the world that are fairly clear.

The first great task of the Christian Church, always her primary and fundamental business, that underlies everything else and without which no other part of her work can ever be done, is her responsibility as a witness. The Church was sent out into the world as a witness to certain great facts and principles lying within and back of those facts. That was her primary commission. "Ye shall be witnesses unto me," said our Lord, "both in Jerusalem and in Judea and in Samaria and unto the uttermost parts of the earth." The essential qualification for the elemental Christian ministry was that men and women should be competent to discharge this duty of testimony. The Church conceived its work first of all in these terms. I suppose our first duty today is to make clear to ourselves the great facts that constitute the permanent and abiding testimony of the Christian Church. Primarily it must be a body of facts. Witnesses are not called to express their opinions. Witnesses are not called to do the work of advocates. Witnesses are called in courts of law today and through all the ages to give testimony to the facts that they have seen and heard and know. And yet, after all, facts do not necessarily constitute the truth. The truth is true facts seen in their right relationship and given their true interpretation. Our business is to bear witness to the great principles of truth which were once embodied in those historic facts of the incarnation and the crucifixion and the resurrection and the ascension of our Lord. And I should like to try to set forth what seems to me to be the half dozen great elements of our witness bearing, our primary responsibility as Christian men and women and as a Christian Church in our nation and in the world today.

Divine Love the Basic Principle

We are first of all to bear witness to the fact and the truth that Almighty Love is at the heart of all things. What our Lord said when He taught men to say "Our Father," and to conceive of a father as back of all the universe is our initial and fundamental testimony. We believe that at the heart of history, that in the very heart of nature, that at the very center of all life, is Almighty Love. We hold this against every other interpretation of history and of nature and of life and of the universe. We believe that at the root of all there is found an almighty personal love.

Man's Need of the Love Divinely Offered

The second element of our testimony is that men need and that they can have the help of that Almightly Love, of a living

and sufficient fatherly God. Each of these two statements is denied. Sometimes both of them are denied. Sometimes men deny that they have any need of such help. Sometimes they deny that any such help is obtainable. Sometimes they deny both. It is our testimony as Christian believers and as the Christian Church that men stand in abysmal need of help from without and that help from without is available for their need. We can put it all in great words, the word of our Lord Himself, "Apart from me ye can do nothing," and the word of St. Paul, "I can do all things through Christ who strengthens me." And it is because we believe those two things that we can believe rationally in liberty. A liberty that does not know its limitations and has no access to energy can be no liberty at all.

A United Humanity

The third great element of our testimony today is that men are just man. You cannot apprehend the gospel except in the implication of human unity. Whatever vitality heresy can have, heresy cannot live in the gospel at all if it believes in the divisibility of mankind. We go right back to the beginning and everything rests upon the implication and faith of the true unity of man. And one finds there, whatever argument there is, and whatever suggestion as to form we need, with regard to the unity of the Christian Church.

The Universality of Right

The fourth great needed element of our human testimony today is that righteousness is a universal law. We have fought a great war and ten million men have laid down their lives to demonstrate to mankind forever that righteousness is to be applied to the whole of human life, to the relations of man to man, of nation to nation, of all the different elements of human society, that righteousness cannot be departmentalized, that it is simply the effort to carry truth, and truth that carries its own bitter judgment upon all that is inconsistent with it, into all the relationships and activities and ideals and experiences of every form of human life.

The Supremacy of Service

The fifth great element of the Church's testimony today is to bear abiding witness to that primary principle that our Lord laid down in His own life and work, "I am in the midst of you as one who serves. Among the Gentiles those who rule shall be counted great but it shall not be so among you. For the Son of Man came unto you not to be ministered unto but to minister and to give his life as a ransom for many." The war has been a struggle between these conflicting ideals, the ideal of service and the ideal of assertion, the ideal of renunciation and the ideal of aggrandizement. The whole history of mankind has been written in the struggle between those terms. We have come to realize that the victory is going to lie with the elements of renunciation, that even in a harsh and bitter world like this the crown and the power and the victory belong to the ministry of unselfishness. We have seen one notable illustration of it in what we have just passed through in our national experience. It has been a problem in America for many years as to what would be the effect of the feminizing of American life through the education of the American citizenship at the hands of women and the placing of the entire discipline of children not only in the homes but in the public schools in the hands of women. What has been the result? The millions of young men who have been taught by women, the women who have lived their lives in the principle of renunciation and service, were found to have proved themselves to be equal in the day of testing to any call laid upon them. This is the principle for which Mr. Kidd has been arguing in the last of his books, that the future of the world is in the hands of the nations that yield themselves most completely to the molding of the spirit of renunciation and service and sacrifice that has always been the primary principle in the life of womankind, which was the elemental principle in Christianity in the beginning.

Hope for a New World Order

The last element in our witness bearing today is our testimony to a deathless and impregnable hope of a new and different world. We are coming to the time when boldly, without apology, without hesitation, we are to stand out with a full Christian message to mankind and to say to mankind that the future of the world is not to be surrendered to man's self-chosen moral impotence; that the day has come when the man is responsible for his refusal of the promise and offer of God to release to the faith of men the forces of that religion which, by the might of a Living Christ and the power of His Resurrection, can change the world.

"So far from civilization being practically unchangable or changable only through influences operating slowly over long periods of time, the world can be changed in a brief space of time. In the lapse of a single generation it can undergo changes so profound, so revolutionary, so permanent, that it would almost appear that human nature itself had been completely altered in the interval. There is not a single existing institution in the world of civilized humanity which cannot be profoundly modified or altered or abolished in a generation. There is no form of organization, of government, or of other domination of forces that cannot be removed from the world within a generation. There is no ideal in conformity with the principles of civilization dreamed of or idealized, that cannot be realized within the life time of those around him. There is absolutely no aim which civilization chooses to set before itself which it is not possible for civilization to achieve even to the sweeping away of this existing world and the creation of a new world in a brief space of time." (From the *Science of Power.*) Yes, but not by its own boot straps!

When, in one of the early conventions of the Student Volunteer Movement, we argued for the validity of the Student Volunteer Movement's motto "The evangelization of the world in this generation," we were told that it was an absolutely chimerical proposal, but here we have the voice of one of the authoritative modern sociologists telling us of the possibility of abolishing anything we want to abolish and creating anything we want to create in the world within the period of one generation. Within a period of one generation we have seen a miracle wrought. Thirty years ago who believed that we would see the saloon abolished in the American nation? There are many of us who will live to see other institutions of lust and evil and sin absolutely extirpated from American life. What we are being told today is just what Christians have known from the very beginning, that any generation might have the Kingdom of God if it would open itself to the full inpouring of the will and the power of God.

A Vision of Things To Be

The sixth great element of the Church's testimony today, in a time that is in danger of becoming cynical and *blase* again and trampling on the very ideals that gave us life and victory during the great war, is the assertion of the possibility here and now of a new and better world, the kind of world for which Christ lived and died and lives again. We must be unflinching if we are to gather men to share our faith. We must

be unflinching, too, in describing what that world is going to be, for men are going to make sacrifices for it just in proportion as they believe it to be a desirable goal. It will be a new world in which the principle of competition shall have given way to the principle of association and fellowship. It will be a new world in which the principle of unity shall have replaced the principle of division or in which at least the principle of division will see itself only as the servant of the principle of a larger synthesis. It will be a new world in which the sacredness of property will find its sanction only in the greater sanctity and dignities of personality and human life. It will be a new world in which the social and individual ideals and services will be reciprocal and complementary. It will be a new world in which brotherliness and friendship will have displaced all antagonisms except the war against evil. It will be a new world in which obedience to truth and duty will find its ground in the will of a transcendent, sovereign God. It will be a new world in which Jesus Christ will be the head of humanity and His life and spirit will do for men what no injunctions or ordinances can ever avail to do. That new world, held before men's eyes will be worth as many sacrifices as men were willing to make for what was held before their eyes in the four years that have gone by. If only that amount of sacrifice could be called out, those ten million lives and uncounted billions of wealth, it would suffice to change the face of the whole world in less than twenty-five years.

Our question of duty today is made simpler to such honest-minded men and women as we want to be as we review in our minds and hearts what that body of testimony is to which it is our first function to bear witness before the world. This duty of witness to Christian truth, however, contains a great deal more than appears on the surface. For this truth to which the Christian Church is to bear witness in the world is something more than a body of historic or philosophic fact. It is a living power and the Church that bears witness to the truth, in bearing such witness will find that it has become not merely a witness to facts but a channel of great and living energy beating upon the life of the world. The word is a word of life. That was part of the commission of the early Christians too. John the Baptist was not a shining light alone but a burning light as well. And what made the testimony of the apostolic church so wholly convincing was the life that the Church lived in the world and the channel of energy which was opened through it by the power of God to press those facts down upon the sin and need of mankind. And our business today, also, bearing witness to truth is to release on man the divine power of renewal and redemption that will effect every area and department of human life, the life of each man in his ideals of what a man can be and do in a world, the relations of man in society, all the relations of class to class and of nation to nation. That is a vastly more difficult problem than bearing witness to static truth alone. To deal with life, the great complex life of the world, tangled up by the lies and confusion of the past, scarred by the sin and the evil and hatred of the years gone by, to disentangle all that, to heal those scars, to make human life today what the will of Christ would have that life be is a vastly more difficult task than to write down a message and state that message in words to men.

The Church to Provide Means for Collective Expression

It is quite true that obedience to truth and the spirit of love and brotherliness is itself a great work. Every lover is a recreator of human life. But this we know is not enough in itself. It must lead on to the duty of the Christian Church not only to bear a clear, pure and unequivocal testimony to the body of her witness in the world today, not only to be a channel of living power letting that truth in upon mankind, but in herself to devise and to provide for mankind the great instrumentalities that are necessary in order that we may deal with our pressing collective responsibilities.

Another problem is developing, as we have not yet developed it, the instrumentality essential for correlating the energies and agencies of the Christian Church in their attack upon the one common task. If humanity is one, if there is one God and Father over us all, if we have one Lord and one faith, we may be sure that we have just one great common work in this world today, and our present business is to find the instrumentalities by which we can mass the whole power of Christian faith and Christian characters and Christian will and bring them to bear upon the common problems in the Christian nation and Christian Church today. Just now we appear to be approaching the matter on three different lines. We have the Federal Council of the Churches which has already been led even beyond the hopes of those who with courage and hope and faith first projected it. We have further that hopeful movement, the Interchurch World Movement, still somewhat undefined, but feeling its way, correlating the missionary and educational activities of the churches in a less regularized and formalized undertaking, perhaps all the more adaptive and elastic on that account. And thirdly there are the movements toward organic union, more groping than either of these other two. They deal with a far more difficult problem, namely to realize what was in the mind of our Lord when He prayed that they might all be one and in the thought of Paul in those vast biological metaphors before which we still stand cowed and afraid not daring to take them in the fullness of their meaning. Paul conceived of the Church as a great living body, articulate, organic, with one head over it all, from whom love and government and power pour streaming through it all. We have begun in prayer and love, in brotherly trust, laying aside the spirit of isolation and jealousy and suspicion, submitting ourselves to the mind of Christ, to feel our way. We shall not be given light to see far, but we can feel our way step by step, as we respond to every intimation of Christ's spirit with the fullest possible measure of correlated activity in dealing together with our great common task. One sees in the immediate pressing problem of the Church today the greater urgency of that task. Thank God, we have gone far enough in our duty in this matter to furnish some help as mankind now seeks to shape the instrumentalities of a new world organization. As in the beginning of our national life it was the Christian Church pervading the thirteen original colonies, communizing them, relating them one with one another, supplying models of collective organization, that gave to the statesmen who built the political structure of this nation their fundamental ideals, so it may be today. It is the Christian Church that can give and in reality is giving example and spirit for a new correlated relationship for all mankind.

The League of Nations

What we speak of today as the League of Nations is an indispensable and unavoidable implicate of all our Christian faith and endeavor in the world. The considerations that have driven us on to that great goal are fundamentally and essentially religious. We have to provide in our world today some instrumentality of international relationships to deal with the flat and unavoidable facts of existing world relationships and entanglements. It is religious to face these facts. It is irreligious for men to shut their eyes to indisputable and unavoidable

facts. We are related through the world today by ties that cannot be dissolved. The economic bonds are heavy and unbreakable. Men who tell us that we should draw off from the rest of the world simply preach against the irresistible tides. Mr. Taft, in speaking of this very matter, illustrated it in the homely and effective way. He said: "They tell us that we must not entangle ourselves with the other nations of the world. It reminds me of a man who was in prison for certain offenses. He sent for his lawyer to come to see him in the jail and asked his advice as to what he should do. 'Bless me,' said the lawyer, 'they cannot put you in jail for that.' 'Hang it,' said the man, 'I am in jail now.'" We are enmeshed in all the life of the world today. We cannot unmesh ourselves. Every day that passes entangles us more inextricably with all the rest of mankind and we are simply imbecile if in face of the fact we shut our eyes to it and do not try to devise the agencies by which that fact should be dealt with.

I believe in an attempt at a world association on religious grounds, because it is drawn out from the very fact and ideal of human unity. The human race has always been one but its unity was unrealized. So long as the means of communication were poor and the population of the world was widely scattered and there were great areas segregating the races, it was possible for us to live our detached, provincial life. That day has gone by forever. God has thrown the whole of humanity together in an actual experience of the unity of man and out of that unity we are compelled to think today the plans of organization that shall deal with this constitution of mankind.

We are bound to this advance by loyalty to what has gone by. It is irreligious to betray the past. You remember the great word in the Epistile to the Hebrews where after that noble list of heroes and heroines of Israel the writer of the Epistle throws out the moral challenge to the men and women of his own day; "These all received not the promise, God having provided some better thing for us that they without us should not be made perfect." All that has gone was getting ready for this time.

We also have obligations to what comes after us. It is irreligious to be disloyal to the future. Men and women who avoid great and pressing duty do not betray the past alone. They betray the future as well. The problems that grow out of the last four years are impossible problems unless we provide instrumentalities designed honestly, however imperfectly, to deal with them. Inevitably the terms of peace must leave open and conditional many issues. The issues which it seek to close will reopen and reshape themselves. Continued peace will depend upon their wise handling in the processes of life in the years that lie just ahead of us.

We need some international association today as an instrumentality of world service. It was a significant thing that when they redrafted the covenant they put in an entirely new article covering the proposed international expansion of the work of the Red Cross. It is tragic that religion had to be left out of the covenant, that we have a constitution of the world with no provision in it for religious liberty—a constitution of all mankind, and that only indirectly can we bring in those great principles of service that are symbolized by the cross of Christ and that draw their inspiration from the spirit of Christ. It is world service and cooperation for which we must prepare and provide. It is simply indispensable that there should be new agencies of international service provided adequate to the needs of the new day. Is it tolerable that in a world that God made, whose resources He made adequate to the needs of all His children, there should be great areas of mankind with superfluous supplies, and other areas of mankind where hundreds and thousands of men, women and little children are starving to death for lack of bread? We have got to erect for mankind some agency of international service that will do for all men everywhere the work that the spirit of Christ in His church insists should now be done to Christ Himself, incarnate forever in the need of humanity.

There are no more difficulties in the way than would have prevented, if men had yielded to them, any human society whatsoever at the beginning. Those men are most loyal to the great names of the past who seek to do what those men would do today if they stood face to face with the tasks and responsibilities of this present time. If we are told that all that is proposed is experiment and that nobody can be sure of the result, could the same thing not have been said one hundred and fifty years ago? All life and progress and all stagnation and standpatism are experiment too. It is safer for us to follow any man who says he believes in a better world and is going to try to get it even if we are not totally sure about all the prescriptions, than to follow any man who says he knows all about his prescriptions and says, "Come, let us go back again into the known past." That past is gone forever. Ten million men died to seal that past once and for all against our retreating into it; died that a new and better world might come.

Let us come back to what lies central to it all,—just three great things as I see it. First of all, that we should conceive the work that we have to do today in the existing relationships in which we find ourselves, in terms of the most comprehensive brotherhood and of the ministry that we are to work out in our differentiated activities in behalf of the whole common body of Christ.

Second, we should bring all the massed moral forces, all the massed spiritual forces of the Christian church to bear upon our common present responsibility. We have to mass our resources against our task. The Interchurch World Movement is seeking to do this in its field. Some larger and richer means of doing it must yet be devised. We have got to mass the total moral and spiritual power represented in Christian faith and Christian sacrifice upon the task of the Christian Church in the whole world today.

And lastly,—it is good to come back to it,—we have to remember just what life is; how unitary and cellular a thing it is; that the power of the whole body is no more than the power of the aggregate cellular life of the body. Behind all our larger organization must lie the strength and power of local Christian faith and worship and service. "I, if I be lifted up, will draw all men unto me," lifted up in life and love, lifted up in the body of His people and drawing men to Himself, drawing them into that new kingdom of righteousness and peace and joy, eternal in the heavens, yes, but also to be made actual upon the earth.

The strongest proof of our appreciation of the gospel of the grace of God is our liberality to send Bibles and missionaries of all languages to the millions of pagans in our own country, and in all foreign countries, to the extent of the means and opportunities which our Lord, the King Eternal, has so abundantly vouchsafed to us.

Who, then, inspired with the spirit of love and of a sound mind, possessing the essential attainments and the opportunity of consecrating himself to the work of an evangelist, or of a Christian missionary, would not most cordially embrace it, and most cheerfully devote himself and all his powers and attainments to a work so honorable, so useful, and so beautifying to himself and to his brother man!—*Alexander Campbell.*

The Romance of the Christian Woman's Board of Missions

By A. McLEAN

THAT was a good day for the Kingdom of God when Mrs. Pearre resolved that she would do what she could to organize the women of the churches for missionary work. The thought came to her, she said, after completing her private devotions. Since we may judge the tree by its fruit, we have a right to conclude that this thought was lodged in her mind by the Holy Spirit of God.

Forty-five years ago there was little missionary interest among the Disciples of Christ. Men who were reputed to be pillars did not hesitate to avow their opposition to missions. They had the truth, they thought, and they were content; they had no concern about spreading it abroad. Two years after the Christian Woman's Board of Missions was organized Isaac Errett, in an address on foreign missions before the National Convention, said he knew his theme was not popular. He expressed it as his conviction that many, perhaps the majority, of those addressed were either hostile or indifferent to the foreign missionary enterprise. There were exceptions, to be sure. Such men as Thomas Munnell, Robert Moffett, Joseph King, W. T. Moore, A. M. Atkinson, J. H. Garrison, and Isaac Errett were advocates and champions of the missionary cause. This could not be affirmed of the rank and file.

When the Christian Woman's Board of Missions was organized, many good men shook their wise heads in doubt or in disdain. Some ventured to remind the women that they were to keep silence in the churches, and that if they wished to learn anything, they were to ask their husbands at home. Their sense of humor kept them from saying anything about the quantity or quality of the information they were likely to receive from that source. One woman who started out to fill a series of appointments under the auspices of the Board was met at the station by leading men who tried to keep her from leaving the train; they advised her that the church did not wish to see her or to hear her message.

The women who read about missions, and prayed for the missionaries, and met regularly to instruct one another and to give of their substance to defray the expenses of the work, gradually changed the atmosphere in more than three thousand churches and the attitude of the leaders and of the people. They did more than break down opposition and silence criticism; they developed a missionary conscience in the churches. They caused multitudes of the people of God to see that the cause of missions stands in the front rank of all the tasks the church has to fulfill. The man of God in the pulpit has abundant reason to thank God for the fellowship of these women in the furtherance of the gospel. Their work has made it easier for him to present the claims of missions and to secure a hearing and support for every other worthy cause. This change of atmosphere and attitude is a superb achievement.

The aim of the leaders was to enlist the entire womanhood of the churches in this service. They were not satisfied with meeting once a month to hear papers and pay their dues; they wished the other women to share with them in this work and in the joy they experienced. Nor was that all: they undertook to train the boys and girls and the young women with whom they had to do. In order to do this, they organized the Little Light Bearers, Mission Bands, Junior and Intermediate Endeavor Societies, Triangle Clubs and Missionary Circles. As a result, the children were acquainted with missions from their infancy. They heard missionary stories, sang missionary songs, saw returned missionaries and listened with delight to their message. Because of this training they were in a position in after years to do far more than their parents. Many of the present leaders in all forms of Christian service were instructed and enlisted in their childhood. The same is true of many missionaries now on the field. Other agencies assisted in developing a generation of missionary Christians, but it is only fair to say that in this development the Christian Woman's Board of Missions was the chief factor.

From the first the women carried on work abroad and at home. They carried the gospel into the regions beyond, to Jamaica, to India, to China, to Africa, to Mexico, to Porto Rico, to Argentina, to Paraguay, and to the shore of Lake Winnipeg. The workers sent to Jamaica and to Canada have preached and taught. The workers sent to India have done many things. They preached in the chapels, in the schools, at the public wells, on the streets, and along the public highways, and in the zenanas. They have given a knowledge of Christ and salvation through Christ to all whom they were able to reach. They opened hospitals and dispensaries and made the blind to see, and the lame to walk. Through medicine and surgery and nursing they lessened the pain of the world. They built orphanages and gathered in thousands of little ones and fed and clothed and trained them. They maintained schools for the children of Christians and non-Christians. In these schools they trained pastors and evangelists and teachers and Bible women. They distributed the Holy Scriptures and other works in the tongues of the people among whom they lived and wrought. In times of famine and pes-

Names of the Officers of the Christian Woman's Board of Missions Who Have Entered Into Rest

MRS. CAROLINE NEVILLE PEARRE, Founder, 1910.

MRS. MARIA JAMESON, President, 1911.

MRS. O. A. BURGESS, President and Treasurer, 1902.

MRS. HELEN E. MOSES, President and Secretary, 1908.

MRS. SARAH E. SHORTRIDGE, Secretary, 1890.

MRS. M. E. HARLAN, Secretary, 1913.

MRS. R. T. BROWN, Treasurer, 1900.

MRS. HELEN L. DUNGAN, Recording Secretary, 1914.

Names of the Missionaries Who Died in the Service

INDIA—Jane Wakefield Adam, 1905; Ella Maddock, 1909; Daisy P. Drake, 1911; Dr. Martha Smith, 1914; Miss Ada Boyd, 1915.

MEXICO—A. G. Alderman, 1903; T. M. Westrup, 1909.

JAMAICA—C. E. Randall, 1912; A. C. McHardy, 1904; Neil McLeod, 1902; Louis Thomas, 1910; Henry A. Cotterell, 1912; John Thompson, 1889.

LIBERIA, AFRICA—Jacob Kenoly, Founder, 1911.

tilence they gave such relief as was in their power. The Board has sent two young women to take charge of the girls' school in Luchowfu, China, and one to Wuhu and two to Nantungchow. It is one of the main supporters of Ginling College, the one College for Women in the Yangtse Valley. The Board and the Foreign Society are working together in Nantungchow, one of the most promising fields in the non-Christian world. In Africa these two organizations have united and formed the Disciples of Christ Congo Mission. The missionaries there teach the children and the grown people; they heal the sick; they preach the gospel; they do all in their power to create a Christian civilization where the darkness was darkest a few years ago and where Satan was supreme.

Mrs. C. N. Pearre, Founder

In Latin America the missionaries of the Board conduct day schools and night schools; they have charge of reading rooms and debating clubs; they maintain orphanages; and preach the gospel. When a man was needed to organize the Panama Congress the Board consented to the release of Samuel Guy Inman, one of its missionaries in Mexico, for the great task. He had visited every principal city in Mexico and every republic in South America and was the best qualified man living for the position. And later, when a man was needed to organize two conferences in Mexico City, the same man was chosen. While Mr. Inman is the Executive Secretary of the Committee on Cooperation in Latin America, he is a missionary of the Board and is supported by it. It should be added that the Christian Woman's Board of Missions is one of the three or four organizations that maintains the Evangelical Theological Seminary in Mexico City.

The Board has joined forces with the Methodist Episcopal Board in educational work in Buenos Aires, the third largest city in the Western hemisphere. Beside teaching, the agents of the Board preach the gospel and conduct Sunday schools. In addition to the work in the capital city, the Board has assumed the responsibility for the evangelization of three provinces in Argentina, Entre Rios, Corrientes, and Misiones, and for the evangelization of the entire Republic of Paraguay.

The women have done a work equally diversified and splendid in the United States. They have either planted or assisted in sustaining the churches in practically all the states in the Union. At an early day they chose Montana as their field, and Helena, Deer Lodge, Bozeman, and Butte became household words. Later they adopted Colorado as their field. While giving special attention to these two states, every state in the West was assisted. All the evangelistic and educational work done among the Negroes in the United States by the Disciples of Christ, except that done in the Sunday schools of the South by P. H. Moss, is done by the Christian Woman's Board of Missions. In these nine states the gospel is preached by its agents: Alabama, Arkansas, Georgia, Mississippi, Missouri, South Carolina, Texas and Virginia. Christian institutes have been established in four states, namely: Mississippi, Alabama, Virginia and Texas. In these institutes hand and head and heart are trained. The same kind of training is given as is given in Hampton and in Tuskegee. It was in the institute in Edwards, Mississippi, under the leadership of J. B. Lehman, that Jacob Kenoly and Emory Ross received their missionary impulse. It was from Edwards that Jacob Kenoly went to his memorable career in Liberia. Other men trained in these institutes who are not so well known have done a work deserving of equal honor. In Kentucky, a school is to be founded for the training of young Negroes for the ministry. This school will be the successor to the Bible College in Louisville of which A. J. Thomson was the principal.

Three Mountain Schools are supported by the Board: one in Hazel Green, Kentucky; one in Morehead, Kentucky, and one in Livingston, Tennessee. The school in Beckley, West Virginia, has been turned over to the state. West Virginia has grown rich and is well able to provide for its support. The young men and women educated in these Mountain Schools have gone out into all the professions; they are ministers of the gospel, teachers, physicians, lawyers; they are merchants and manufacturers; they are among the leading citizens in the communities in which they live. Those who remain in the mountains build better homes and have better food and better clothing than their neighbors. It was a woman who was trained in one of these Mountain Schools that invented the Moonlight Schools, an invention that has brought untold good to myriads of grown men and women.

Mrs. Sarah Wallace, Only Survivor of First Officers

The Board was the pioneer in maintaining Bible Chairs beside the State Universities. These Chairs are located beside the Universities of Michigan, Virginia, Kansas, and Texas, and beside the Tri-State Normal at Angola, Indiana. Thousands of students have had their Biblical knowledge increased and their faith in Christ confirmed by the able men who have filled these Chairs. The men and women who listened to the lectures and read the books prescribed are widely scattered; they are in China, in India, in Japan, in Africa, in Persia, in Turkey, in Mexico, and in all the states of the American Union. The Bible Chairs are social centers and meet a felt need on the part of the young people. Other Boards have followed the example set and supply men

who are doing the same kind of work. These men are known as University Pastors. The work among the Orientals in the United States was begun and continued by the Board. The work in Portland and in San Francisco is done among the Chinese; the work in Los Angeles, San Bernardino, and Berkeley among the Japanese. The work among both nationalities is the same. There is a kindergarten for the little ones, day and night classes for those who wish to study English and other subjects, Sunday schools and preaching services for all who can be prevailed upon to attend. The Orientals who are won to Christ in America and afterwards return to their homes will represent Christ to their own people. Those who remain in America will write to their friends and kinsfolk and will tell them what they have heard and experienced of Gods' saving grace and power. Every student is a missionary and assists in the propagation of our holy religion whether he intends to do so or not. A work of the same kind is being done in San Antonio, Texas, for the Mexicans; and a work of the same kind is being done in Flanner House, Indianapolis, for the Negroes in that city.

There are those who believe that the greatest single thing the Board has done is the founding of the College of Missions. The objective of this school is that of qualifying missionary candidates for their service on the field. The College of Missions, which is a graduate school, offers courses in the Science of Missions, the History of Missionary Expansion, the History and Comparison of Religions, Missionary Apologetics, Social Service and Home Missions, Tropical Medicine and Hygiene, Biblical Criticism and Interpretation, and in other subjects. Some of these courses may be taken in Butler College. The graduates of the College of Missions are at work on all the continents. Besides the missionary candidates, missionaries at home on furlough avail themselves of the courses offered and find them most helpful. The president of this College of Missions is recognized as an authority on all that relates to missionary preparation. The handsome and commodious building that houses the College and the Board and the WORLD CALL and the Board of Education is owned by the Board, and is the only building of its kind owned by any of our missionary organizations.

The Board has made large use of literature. For thirty-six years it published the *Missionary Tidings*. This magazine was ably edited and widely read. It had a circulation much larger than that of any other periodical among us. The *Missionary Tidings* kept its readers informed as to the needs of the work, the progress made, and the open doors; it emphasized the call of God to his people to be a light to the nations and to be for His salvation to the uttermost parts of the earth. The *Missionary Tidings* and four other magazines were merged into WORLD CALL, a magazine that has a monthly circulation approaching one hundred thousand copies. Before the merger, the *Missionary Tidings* had a circulation of nearly sixty thousand copies. The *King's Builders* is published for the boys and girls. It tells them what the Lord has done and is doing, and what he wants them to do to help him in evangelizing the whole wide world.

The money given is one measure of the growth of the Board and its work. The receipts for the first year amounted to $450. The managers did not see how they could begin work with that small sum, and they invested it and waited for the way to open. While they were waiting, they were not idle. Before long they were able to send a man and his wife to Jamaica. A little later they supported Miss Annie Crease in Paris. Since that time the income has advanced by leaps and bounds. In 1918 the receipts aggregated $606,723.37. The whole amount received in forty-five years is $6,486,755.23. A goodly portion of this came from the monthly dues, but not the major part. The Board appealed to prosperous people for handsome gifts, and did not appeal in vain.

The children have given a half million for buildings and for the support of orphans in other lands. Under the leadership of Mrs. Joseph King, the children erected a building in Japan as a memorial to Mrs. Josephine W. Smith, and the Board graciously deeded it to the Foreign Society. That was the first work done by the children. Since then they have erected buildings in many lands. If all their buildings were placed side by side in a row, according to Mrs. Payne, the row would be half a mile in length.

The first set of officers, with one exception, have gone home to God. Mrs. Maria Jameson, Mrs. Caroline Neville Pearre, and Mrs. O. A. Burgess have entered the life that is life indeed. Mrs. William Wallace is with us still. Other women who have served as officers of the Board have joined them in the better land. These were Mrs. Sarah E. Shortridge, Miss Mattie Pounds, Mrs. Helen E. Moses, Mrs. M. E. Harlan, Mrs. R. T. Brown, and Mrs. Helen E. Dungan. Among other women who served the Board, but not at headquarters, were Mrs. Persis L. Christian, and Miss Elmira J. Dickinson. These were gifted and accomplished women. They were qualified to speak on any platform in Christendom. Their work shows that they had the qualities of the statesman.

The Board has its graves in other lands. In India the following await the resurrection of the just: Miss Jane Wakefield Adam, Miss Ella Maddock, Miss Daisy P. Drake, Dr. Martha Smith, and Miss Ada Boyd; in Mexico, A. G. Alderman, and T. M. Westrup; in Jamaica, C. E. Randall, A. C. McHardy, Neil MacLeod, Louis Thomas, Henry A. Cotterell and John Thompson; in Liberia, Jacob Kenoly. Miss Adam lived for nine years in a little house on wheels. When she began her missionary career her prayer was that she might be sent to the darkest spot in India. Miss Boyd served for thirty-three years. Her body rests far up on the Himalayas; her spirit is with God who gave it. Her estate was given to the Board that her work might be continued for all time. Miss Pounds sleeps in God's Acre in Shanghai; she lives for evermore in the work she did as a superintendent of the work among the children. One other faithful servant of the Board deserves honorable mention. No truer servant of any Board ever lived than C. C. Smith. He is absent from the body, and at home with the Lord.

In seeking to bless others the women in the church were blessed. They grew in grace and in knowledge. Women who had never prayed or spoken in public learned to do both in the missionary societies, and with profit to all present. Women who had never presided over any public assembly learned to do so, and gracefully and effectively. As they sought to extend the Kingdom of God, they learned a thousand things about the world and the people who dwell therein. They discovered the condition of women and children in non-Christian lands, and they resolved that with God's help they would do what was in their power to change these conditions. As they observed the Hour of Prayer on Sunday afternoon, and the Week of Self-denial at Easter, and the "Day" in December set apart for instruction and offerings, their own natures were enriched and ennobled.

If Mrs. Pearre and the other gracious women who are now in Paradise are cognizant of what is going on here below, they must rejoice with joy unspeakable as they review the achievements of forty-five years, and they may feel that the title of this article, namely, *The Romance of the Christian Woman's Board of Missions*, is not inappropriate.

A FEW OF THE NATIONAL BENEVOLENT ASSOCIATION WARDS

MYRA
Class No. 9, New Ross, Ind.

FRANK
Young Men's Bible Class, Mexico, Mo.

EARL
Bible School, Frankfort, Ind.

JEAN
"Plus Ultra" Class, Canton, Illinois

JOSEPHINE,
Priscilla Class, Grain Valley, Mo.

MAGGIE
Rockwell City, Iowa

WALTER
Primary Dept., Yates Center, Kan.

EVA AND HAZEL
Men and Women's Class, Pittsfield, Illinois

ESDRAS LEAMON
Philathea Class, Memphis, Tenn.

DONNA
"What Do Class," Belton, Mo.

MARGARET
Semper Fidelis Class, Oklahoma City, Okla.

RACHEL
Young Ladies' Class, Zearing, Iowa

CHRISTINE
Mount Olivet Ladies' Aid, Liberty, Mo.

GEORGE AND RICHARD PATAMONT
Christian Woman's Board of Missions, Mangum, Okla.

Processional, College of Missions Commencement, June 10, 1919

"Unto the Uttermost Parts of the Earth"

"Lead on, O King eternal!
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.
Through days of preparation,
Thy grace has made us strong.
And now, O King eternal,
We lift our battle song.

"Lead on, O King Eternal,
Till sin's fierce war shall cease
And holiness shall whisper
The sweet amen of Peace;
For not with swords loud clashing,
Nor roll of stirring drums,
But deeds of love and mercy
The heavenly kingdom comes.

"Lead on, O King eternal:
We follow not with fears,
For gladness breaks like morning
Where'er Thy face appears;
Thy cross is lifted o'er us,
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might."

Dr. Samuel M. Zwemer

Year after year the outgoing class from the College of Missions, together with the students who remain, join in the singing of this majestic hymn as they march from Graham Chapel in the farewell processional. The echo of the song and of the tramping feet of those who go forth with the gospel message into all the world lingers until the coming of another group—young men and young women, just as happy, just as earnest, just as Christian, just as willing to go—when their "day of march" comes and they too fall into line to catch step with the onward tread of the Christian workers of the world.

The commencement exercises this year were held June 10. For the first time degrees were given by the College of Missions. The Master's degree was conferred on Miss Anna Lois Ely and Mr. Wallace Reed Bacon. Certificates were granted to Mrs. Bessie B. Bacon, Mr. Albin C. Bro, Mrs. Margueritte Harmon Bro, Dr. David P. Caldwell, Mrs. Mabel C. Caldwell, Miss Annie V. Mullin, Mr. Clayton C. McCaw, Miss Martha J. Bateman, Miss Goldie R. Wells, Mr. Henry P. D. Leach, Mrs. Hilma J. Leach, Mr. Samuel S. McWilliams, Mrs. Alice Sheplee McWilliams, Mr. Malcolm L. Norment, Miss Arabella B. Marvin, Miss Majorie Thacher, Miss Mary E. Fuller, Mr. Roscoe Emerson Hinds, Mrs. Alice Greenlee Hinds.

Dr. Samuel M. Zwemer of Cairo, Egypt, an authority on Mohammedan missions, author of many books, a missionary, gave the commencement address. The theme, "The Hinterland of the Soul," was based on I Kings 22:3 and I Corinthians 3:21, 22. This hinterland, explained the speaker, is the little-known and untraveled land of spiritual experience, the land of vast, but undeveloped resources, waiting to pour down its hidden wealth to the coast-line and river banks. Paul thought of this domain of the Christian soul—its outreach—its

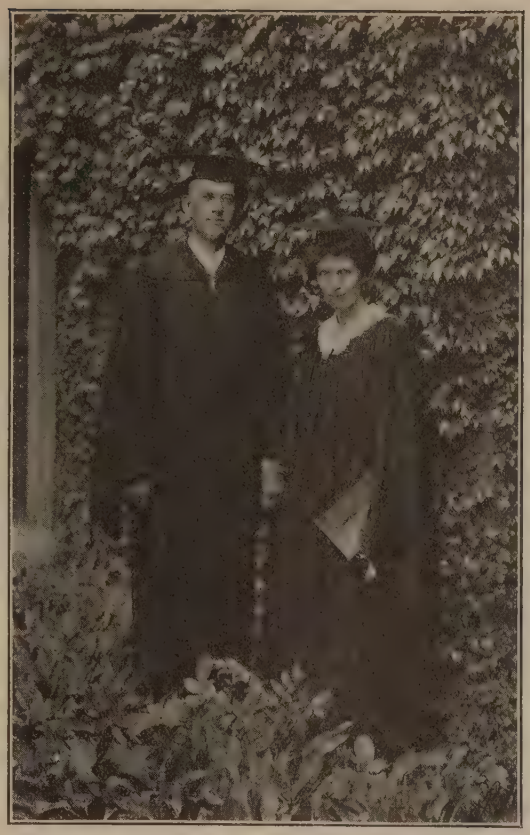
wealth of territory unconquered. Most of us live on the coast, afraid, timid, never strike inland. Now and again we meet a man with no better coastline than our own, with no greater territory in sight, who impresses us with the sense of vast reserves for all needs. When we seek the reason for this greater wealth of personality, we find it to be none other than this, that he has increased the acreage of his soul's territory and brought it into cultivation. Bunyan's soul traveled into the great uplands while his body was in Bedford jail. This was the real Pilgrim's Progress. You must dare to leave the coast, undertake the journey to the highlands yourself, brave its hardships, unearth its treasures, develop its resources, travel into the depth of the riches of love in Christ, follow Him to the furthest frontier of faith. "All things are yours"—claim them now! This morning dates the commencement of your expedition—the great adventure with God.

The United Society

On pages 30 to 34 will be found the constitution and by-laws suggested by the Committee on Cooperation and Unification for the proposed United Christian Missionary Society, with a historical introduction, an explanatory note and a form of agreement for the societies entering into the union. Only slight changes have been made since all of these, except the explanatory note, were published last year, but it is desired that the fullest possible opportunity for study and discussion may be afforded before the Cincinnati convention.

The object in view is greater efficiency in the promotion and administration of the Lord's work. It is believed also that the proposed union will be a living exemplification of the plea for Christian union. The needs of the world are too vast and the service of Christ is too sacred for one penny of funds or one ounce of energy to be expended unnecessarily.

Two questions will be before the convention: First, Should the societies be united? Second, What is the best plan of union? With divine guidance and democratic expressions we shall not only reach the right conclusion, but the one which will be generally recognized as right.



WALLACE R. BACON, M. A. ANNA LOIS ELY, M. A.
First to Receive Degrees From the College of Missions. (Other Members of This and Preceding Classes Received Certificates.)

Class of 1919 College of Missions

Standing, Left to Right—Malcolm Lynn Norment, South America; Samuel Snyder McWilliams, South America; Goldie Ruth Wells, Africa; Roscoe Emerson Hinds, Mexico; Caroline Price Whitenack, North America; Wallace Reed Bacon, China; Lois Anna Ely, China; Clayton Clair McCaw, Philippines; Mary Elizabeth Fuller, Mexico; Albin Carl Bro, China; Mrs. Hilma Janet Leach, Henry Philip Dutson Leach, South America.

Sitting, Left to Right—Arabella Bedia Marvin, South America; Mrs. Alice Sheplee McWilliams, South America; Mrs. Alice Greenlee Hinds, Mexico; Annie Vicie Mullin, India; Mrs. Mabel Clyde Caldwell, Tibet; Martha Jane Bateman, Africa; Mrs. Margueritte Harmon Bro, China; Mrs. Bessie Blanchard Bacon, China.

Wanderland—Wonderland

"Waga Shu Yesu"

SKIP—hop—now, hold of hands and around the circle. Fly to the center like butterflies, then back again and stand very still while all sing together:

Shu wa-re wo aisu
Shu wa tsuyo kereba,
Ware yowaku tomo,
Osore wa araji.

Waga Shu Yesu,
Waga Shu Yesu,
Waga Shu Yesu,
Ware wo aisu.

which, as every one knows, is the Japanese for "Jesus Loves Me. This I Know."

Taro loved the kindergarten and had never missed going once since that first day when he had been led by the hand, rather frightened, but with a strange feeling of confidence in the lady with such a queer dress and with "green" eyes, for the Japanese, in spite of all you can say to them, will call blue eyes green!

On this particular night that I am thinking of, Taro was very tired. Twice on the way home he had been stopped by boys and girls that he knew and asked what in the world he *did* in that little building on the corner where the foreigners lived. Taro explained patiently all about the kindergarten and the games and songs, but both times the children said:

"You'd better stay away from those foreigners. They'll take out your eyes and use them for medicine!" This was enough to frighten any little boy of six. Only, Taro didn't believe a word of it. He knew that far from taking his eyes out, two or three times the foreign lady had put something cool and soothing on his eyes when they were hurting him.

Taro thought about all these things as he was getting ready for bed that night. His mother noticed he was unusually quiet, and asked him if anything was the matter. Taro said no, there wasn't, so his mother went away and left him. Presently she heard a little murmur coming from Taro's bed and, going over to him, she found him sitting up on his little sleeping mat, saying something to himself.

"Taro," she said, "you must go to bed."

So Taro lay down, but hardly had the mother settled herself on her cushion when she heard the murmur again. This time, when she reached Taro's bed, he said to her:

"You do not know what I was doing, do you? Well, I was praying to the real God. I always do, every morning and every night. I learned it at the kindergarten. Mother, why don't you and father pray to the real God, too? He loves everybody, especially little children. This is our song."

And right there, sitting up in bed, with his eyelids drooping, drooping with sleep, Taro sang for his mother the children's song:

"Waga Shu Yesu,
Waga Shu Yesu,
Waga Shu Yesu,
Ware wo aisu."

Miss Gretchen Garst and Her Kindergarten, Akita, Japan

About Church Music

By JESSIE BROWN POUNDS

THE subject of church music seems destined to furnish inspiration to the humorist and ever-recurring anxieties to the pastors and the official boards. If the last named body would only give the subject as much attention before things happen as must be given afterward, the average church would be a more heaven-like place.

How many of our church boards take even one evening in the course of a year seriously to consider what shall be the standard and the method of its musical service? In most places church music comes by accident frustrated now and then by main strength and awkwardness.

There is nothing more needed in the local church than church ideal in the matter of song worship—an ideal based upon religion, good taste and the available musical material. Especially is this true of country and village churches. In most of these congregations one finds the same absurdities in the music as in the architecture—an effort to get city effects where they do not belong and where there are no materials out of which to produce them. Who does not know the pathos of a near-tower and camouflage decoration on a village church —ornaments meant to confound "the sects" but resulting in ridiculous and unsubstantial architectural effects and a most substantial mortgage? In the same spirit of ambition and rivalry, the church engages Howlett Rohrer, the basso of the Yahoo Lodge Quartet, or Birdee War-Clime, who has "taken vocal," for the conduct of song worship, only to find the outcome one of disappointment and probably of discomfiture. Either in the church building or in the musical service, a careful study of the need and the materials, and simplicity and sincerity in the adaptation of one to the other, would have given results of appropriateness and real beauty, instead of results vitiating to public taste and harmful to spirituality.

What is religion in song worship? Sincere adoration, fellowship, inspiration to service—these elements must enter in. It must be borne in mind that here is the opportunity for the great body of Christians to join in audible worship. A choir may lead, but a choir must not monopolize. The personnel of this leadership, too, must be considered. The profane and irreverent can not fittingly direct hearts toward God. The anthem may have a place, but the anthem, worshipful though it is in form and matter, must not take the place of hymns, which are for all worshippers.

What is good taste in song worship? It involves as near an approach to musical correctness as the material at command will permit. It is needless to say that this approach might be much nearer than the singing of a hymn by the average congregation usually is. We complain because trained musicians criticise our church music, but we must remember that music, like every other art, has its system of ethics, and that the lazy, timeless, discordant singing which prevails in many churches would seem to a real musician almost immoral.

The kind of music and of hymns used is quite as much a matter for criticism. The hymn-books one finds in the pews of many churches are sadly revealing—dog-eared volumes, faded from vivid hues to reminiscent rustiness, instead of the standard hymns and tunes of the Church, substantially bound.

What a lack of taste is shown, too, in the choice and use of hymns! Theological seminaries are but just beginning to teach hymnology with any thoroughness and few colleges give the subject any attention at all, so perhaps it is not strange that ministers usually know less about the hymn-book than they know about any other book which they are obliged to use—the dictionary, for instance! Not all are so unfortunate as was the poor man who, in his desire to shorten the service, and his professional unwillingness to sacrifice the sermon, began, as preachers usually do, on the hymns. The congregation had just sung Lady Huntingdon's realistic stanza,

> "When thou, my righteous Judge, shalt come
> To take thy ransomed people home
> Shall such a worthless worm as I
> Be found at thy right hand?"

and the good man hustled them at once to the inapt conclusion,

> "Prevent, prevent it by thy grace!"

but mistakes only less dreadful are of frequent occurrence.

In the quality of the hymns and music used, there does seem to be an indication of improvement. There is a reaction from rag-time everywhere, and especially in the churches. But the cultivation of standards of taste must go further than this. We talk of the "good old hymns" as if an old hymn was necessarily good. Usually an old hymn is good if it has survived, but even this is not always true. It is true, however, that the hymn which persists as adequate religious expression in times of profound experience is almost surely nobly worthy. In the camps, the boys sang, "When the Roll is Called Up Yonder," and other pious substitutes for popular rag-time; but in the trenches, with the orchestra of hell playing about them and death in waiting, their best selves found expression in "Abide With Me" and "When I Survey the Wondrous Cross."

How can the Church find and utilize the best possible materials for its musical worship? Here, social service workers seem to be pointing the way, and it will be a sad waste if the Church shall fail to use the methods thus indicated. Public schools, Americanization committees and organizations, welfare and community movements everywhere are recognizing the value of fellowship in song as a means both of developing the community spirit and of teaching moral ideals. In this work the church should lead. Church music should be carried to the people. Either in connection with regular services or at special "community sings," the great hymns, and even the great anthems and oratorios of the Church, should be made the musical property of the whole social body.

The songs and music of the Church form a priceless possession. In them, as nowhere else, is written the history of Christendom. "Jerusalem the Golden" brings back the yearnings of mediaeval saints. Carlyle said that Luther's Battle Hymn had in it the thunders of mountain avalanches—for us it has the thunders of religious revolution. The English revolution found its expression in Isaac Watts. Methodism, in its pious fervor and ardent witness, is found in "Love Divine, All Love Excelling," and "Jesus, Lover of My Soul." Modern evangelism, beginning with Jonathan Edwards and ending with Moody, is recorded in the best of the American gospel hymns.

The Church is united in its hymns, too, as in nothing else. We have always sung the same hymns—we are beginning to sing them together, and sooner or later, we shall move forward together, inspired by the song, to the conquest of the world.

Doorkeeper in the House of the Lord

WORLD CALL is to be thanked for giving special attention to janitors and custodians, for I do not remember seeing an article or hearing a speech upon this subject, and nothing else at all but "Knocks"; yet there is no one in the church except the organist and the minister himself who has more to do with the atmosphere of the worship hour and the various meetings than this neglected, but most important employe of the church. V. W. BLAIR.

"Who cleans a room to the glory of God
Makes that and the action fine."

Magnifying Her Calling

CENTRAL CHRISTIAN CHURCH, Terre Haute, Indiana, is proud of her custodian, Mrs. Julia Smith, who has been employed for several months, previously having finished most satisfactorily a long term of similar service for the Public Library. Her husband, who is one of the best custodians of public buildings, in time of special need helps his wife in our work. Not only does Mrs. Smith do all the usually expected tasks of cleaning, sweeping, scrubbing and dusting, but repairs and the "thousand and one little things" receive attention when needed and are not left until some one else takes up the matter. Within the past few weeks our big basement, the church offices and pastor's study, all have been redecorated and this in a most beautiful and artistic way by our custodian and the only extra charge for such needed improvements is the paint used. Please keep in mind the fact that this is no small building. It is all kept clean. It is not an unusual experience to find our custodian in overalls, on the top rung of a ladder, cleaning or painting some out-of-the-way nook, which casual observers never would see.

May I conclude with our custodian's own words of her ideal, which are sustained by her most faithful and efficient life of heartily appreciated service.

1. The custodian should be as interested in the church as in her own home.

Mrs. Julia Smith

2. When things are to be done, she should not wait until some elder or the minister orders it done, but have it done when the house committee looks over the building.
3. She should be on hand when needed.
4. She should help all the church societies with their affairs in the church as much as is in her power.

It is needless to say that our custodian is most highly respected and much loved by all our church people. I'm sure that her departure would grieve this church far more than if the minister left. V. W. B.

"I Love Thy Church, O Lord"

John C. Sutton, a railroad engineer, had lived quite economically, saved money and made good investments. The only things that interested him much were the church and his Masonic Lodge. After his wife died he centered much of his thought and life in the church. When W. B. Craig resigned his first pastorate of the Central Christian Church in Denver, and was about to go to California, Mr. Sutton came to him of his own volition and said: "If you will come to the south side and start a church, I will give $10,000." Mr. Craig was very reluctant to stay because he had built his hopes on going to California, and spending the rest of his life work there. However, the challenge was so great that he decided to stay in Denver and build up a church on the south side. The work first started in a tent. Finally the present new building became a reality, and the church costing in the neighborhood of $75,000 was built. Of this amount, Mr. Sutton gave $30,000 which was all he had, and asked only that he might receive enough to support him as janitor of the church. He lived in the church. He was paid very little, because his wants were very moderate. Much of this money that he received he gave to missions and benevolence. He took excellent care of the church building until his death.

Three Kinds

Just at the close of the Civil War a young minister and wife accepted a call to one of the oldest churches of our brotherhood. It was their first pastorate and was surely a daring venture. Of course they did not expect a path of roses, but with the exception of the janitor there were not many rough places.

Said janitor was of a peppery temperament and was troubled with oft recurring symptoms of what he called "throwing up the keys." The church board was accustomed to this chronic complaint of his and gave it no attention, but he appeared to find great comfort in unloading his grievances at the parsonage. The pastor dared not take sides, so all he could do was to endure.

This memory picture is given as a background for a more recent and lovely one. Many years later the pastor's wife came to California, that haven for widows in the decline of life. In visiting around in Los Angeles before deciding on her church home she went one Sunday morning to the Magnolia Avenue Church. Sunday school was still in session and she saw a fine looking grey-haired man in the back of the room. "Oh, what a lovely old minister," she thought, "I think this will be my church home." Well, it did become her church and "the lovely old minister" (the janitor) and she were great friends.

A year ago his casket, loaded with the loveliest flowers California produces, stood in the church of which he was so fond and that he had served for over ten years, and a large crowd of his church friends mourned their loss.

At one time when some visiting friends were introduced to him they said, "When we first came in we thought he was the preacher." His fine face flushed at the compliment. His ready smile and unvarying kindness will never be forgotten by the Magnolia Church.

His successor is a fine Christian man. He also can smile.

A janitor who is chary of smiles is not fitted for the place. But, the people of the church can help bring the smiles by appreciation of his efforts. Now this man has done some things the other left undone and some things he has not done quite so well, but the "beloved" have not run over each other to compliment him on the improvements and have not been slow to see where he has fallen short.

Moral—Janitors are human.

Moral No. 2—So are the members. Mrs. W.

The Model Janitor

If you are looking for the model janitor we have the "animal" in captivity. But it is distinctly understood that no one will be permitted to "lure him from his lair." Our proof for this claim is that he was so declared at the Workers' Conference of the Bible school, endorsed by the entire congregation at the Sunday morning service and backed by the more than forty years experience of the preacher. If this is not proof enough that we may have him you are indeed a dull set. If you are from Missouri and come down to see, your steps will be watched, and he will be jealously guarded until you are gone.

J. E. Talkington is his name. He was born in Decatur County, Indiana, May 14, 1875. He is married and has two children who, with his faithful wife, help him when needed to keep the church in the "spick and span" order in which you will always find it.

For twenty-four years he worked for the Pennsylvania Railroad Company in various capacities. Some four or five years ago he came to this city as flagman at the crossing where his close attention to his duties, and neatness in keeping his track caught the attention of Trustee Carey E. Jackson by whom he was recommended for the position of janitor. He began his work at $10 per week. But so acceptable has been his service that the Board has gradually increased his salary until it is now nearly double that amount.

J. E. Talkington

He is a conscientious Christian, industrious workman, neat as a woman in his work, as patient as Job under all provocations, always on his job, a janitor of whom the whole church is proud. As seen in his picture he wears a smile that does not rub off.

L. E. Brown, *Pastor.*
W. E. Frazee, *Bible School Supt.*
Mrs. D. F. Matlock, *Chairman House Committee.*

Rushville, Indiana.

Also Elder and Clerk

Someone has said, "If we have either a good preacher and a poor janitor, or a poor preacher and a good janitor, give us the poor preacher and the good janitor rather than the good preacher and the poor janitor." In the church at Marceline, Missouri, we have the good janitor. He practically does nothing else but janitor work, having charge of the First Church and the Masonic Hall. In this day of specializing it is needful for janitors to be specialists.

Our janitor nearly lives at the church. Almost any time the church phone rings you can get our janitor. He understands the best and most approved methods of heating and ventilating. He does his work so quietly that but for the way in which we always find things, we would not know we had a janitor. In one corner of the church basement is his "work room." He is a carpenter by trade. Does a chair get broken or pulled apart? It is soon glued and made as good as new. Does a window get broken? It is soon repaired. Does a leak appear in the roof? It is quickly stopped. Does the wiring or equipment of our lighting system need some repairs? Our janitor fixes it. Are any of the water pipes or sewers or baptistery needing attention? Our janitor looks after it. Do the ladies want some changes made in the kitchen, a new cabinet made, a stove moved or shelves put in? Tell it to our janitor and it is done. Clocks are wound and set, and the correct time indicated every Sunday morning. This janitor of ours can even help in adjusting the pipe organ. He is patient with the children and never complains of their making a "muss" or littering the church. He makes them feel at home.

We have a large building. There is a basement, full size of church with dining room, play room, kitchen, toilet and wash rooms, store room, carpenter's shop, furnace room; main floor with auditorium, nursery, vestibules, parlor, class rooms, dressing rooms, choir, pastor's study and baptistery; upper room with class rooms, gallery, vestibules and fire escapes. To keep all this requires systematic and painstaking effort.

Beside being our janitor, he is one of our elders, the clerk of the church, and a justice of the peace. You are asking "Who is he?" His name is I. Jeff Buster, a man 76 years old, but still hale and hearty and active.

J. W. Pearson, *Minister.*

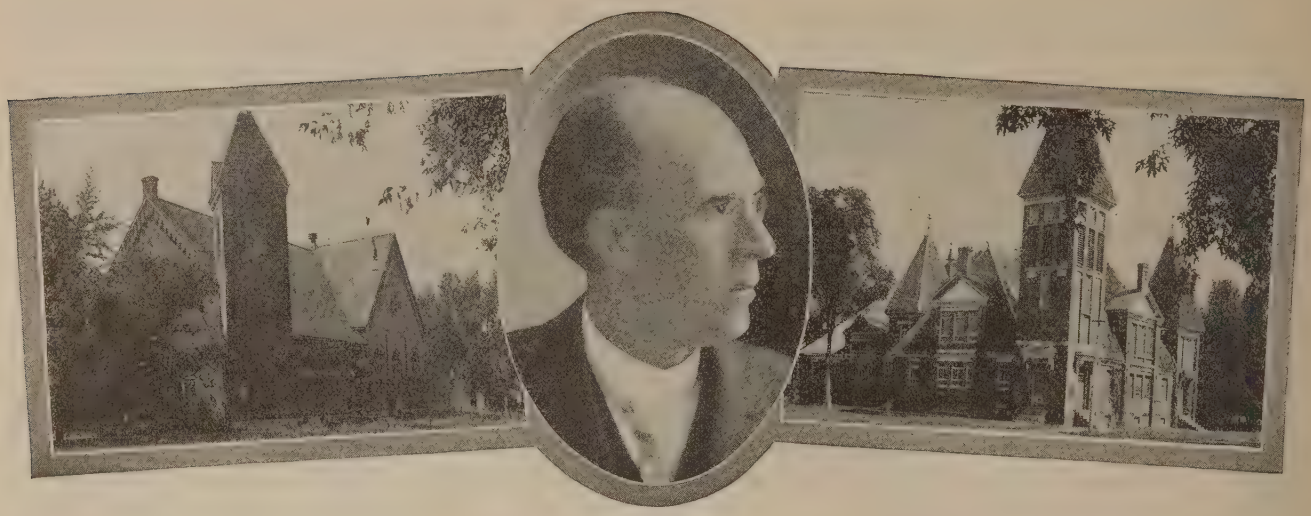
(See cut on page 48.)

Plano, Texas

Ernest J. Cox, born August 1, 1877, in London, England, has been janitor of the First Christian Church for the past two years and his service has been so perfect that not one word of criticism has escaped the lips of any one. He keeps in perfect order the church auditorium, six large Sunday school rooms, the basement, individual communion set, tables and clothes, and a large lawn. He has a word of greeting for everyone, from the smallest child to the oldest saint, and is ever ready to do a favor when called upon.

He is also the janitor for the public schools. Plano children have had no more faithful servant than Mr. Cox. He keeps the buildings and grounds in perfect order, and at the same time preserves the unanimous esteem of trustees and teachers and the affection of all the children.

Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be written in primers, spelling books, and in almanacs; let it be preached from the pulpits, proclaimed in legislative halls and enforced in Courts of Justice; and in short let it become the political religion of the nation, and let the old and the young, the rich and the poor, the grave and the gay, of all the sexes and tongues and colors and conditions sacrifice unceasingly upon its altars. —*Abraham Lincoln.*



How One Community Is Finding Itself

By W. H. HOPKINS

JUST one block from the public square in Pittsfield, Illinois, are the two church buildings. A year ago each church housed its own little company. On Wednesday nights there was a pitifully small and discouraged prayer meeting in each church. The note of discouragement was so strong that nothing short of a miracle could accomplish anything.

On Sunday evenings there were two discouraged pastors and two little and ever waning audiences. The churches were growing smaller and the number of listless, indifferent people in the community was constantly growing larger.

Once a year each church tried to get square with the world. All through the year each pastor faced the discouraging facts and tried to make both ends meet on his pitifully small salary. They were both good men, dearly loved by everyone, yet they were powerless in their efforts either to build up their churches or to lead in community betterment efforts.

Finally both pastors resigned. The war was compelling a new "together spirit," as well as the conservation of coal and effort. It seemed foolish to heat up two buildings for two small companies. Available ministers were hard to find. One or two of the discerning leaders proposed a meeting to discuss the possibilities of union.

It was a revelation to see how many reasons there were for union. There was a hearty willingness to make mutual concessions. When they worked out a basis for local church union every one was surprised to find how few and how small were the necessary concessions. The compact was made July 1, 1918. September 1 the present pastor came to the field.

He was not drawn to the place. Practically all of his pastoral work had been in the large cities. He had, however, been for years preaching church union. For years he had been troubled over the waste, the strife, the jealousies of struggling churches in small communities. As a student he had dreamed of a parish among the millions in India and had never been reconciled to the thought of a half dozen churches in a little community where one would do the work better, while millions in other lands have never heard the name of Jesus. Here was an opportunity, in a strong way, to present Jesus to a whole community—an opportunity to test out the possibilities of a church union movement. It did not take him long to decide.

In the beginning there were little adjustments to be made. There were no guide posts and no outside inspiration. Then the "flu" epidemic came and closed up everything, before he had learned the names of even the leaders in the work.

Now six months have passed. Spiritual results are hard to tabulate. There is much that never can be measured by thumb line standards. Some things we can see.

In all his twenty-five years in the ministry the writer has never known church life to move more smoothly or more happily. The way in which these two churches have come together proves that the spirit of God is the real director of the movement.

The audiences have steadily increased. Those who know both churches well say that we are ministering directly to two or three times as many people as attended the two churches previous to the federation. Through the county papers, letters and the printed page we are ministering to a much larger and to an ever-increasing number.

In the missionary work of both churches there is going to be a decided increase, as well as an ever-widening horizon. Both churches will go over the top for the missionary and benevolent budget. Missionary education in the Sunday school, through a once a month presentation, together with an offering for each society, has already gone way beyond our expectations.

Quite naturally the larger gains have been along the lines of community betterment plans. From the first the pastor has made good use of the three county papers; aside from the church notes he writes an article on some phase of community betterment each week. He began by emphasizing a "together spirit" in the community as a help to the business men, the homes, the school, the church. Like most communities of its kind, there were the old jealousies and the old strifes to overcome. The war drives had laid the foundation for a new community together spirit. At Thanksgiving time the church led in a *community Thanksgiving*, which invited Protestant and Catholic, Jew and Infidel. Every organization in the community had a part in the service. It was so good

that at once every one said, "We must make it an annual affair." Next there came the uniting of *all the community* in the *noonday prayer for the Allied cause.* The church voted it and the Mayor called the whole community to prayer. Other campaigns are now on for water works and public improvements in keeping with the times; for wholesome recreation supervised in such a way as to be above critisism; for the extending of the church's influence so as to reach the surrounding towns in which there are two or three or more churches where one would do a real work.

The outstanding features of the work are:

A Wednesday evening service in which we have had each week a number of four-minute speakers on different phases of community betterment. These speakers have represented the various phases of community life, both outside and inside the church. For a number of weeks we considered two special topics—"What Pittsfield Has," an inventory of the uplifting forces in the community life, and "What Pittsfield Needs." After a thorough discussion on Wednesday nights these topics were made the basis of a number of addresses by the pastor on Sunday. Later a number of articles appeared in the county papers. As a result we have a Better Pittsfield. In connection with the Wednesday night services we have the once a month family church night with the supper, the fellowship and a church business meeting, in which each committee and each church organization tells "What we have done the past month" and "What we expect to do in the next month."

Each supper committee aims to do a distinctive work. There is the appeal both to eye and to ear. Each night some mission country is presented. This month we are to have a Japanese Tea, served by Japanese maidens. The whole menu will be such as the missionary eats in Japan. There will be two brief addresses—what Japan needs and what is being done for Japan in a Christian way. Next month it will be China or India. These Wednesday nights supplemented by the work on Sunday are giving us a world vision which is helping to solve local community problems. There is less of gossip now that everyone is given something to talk about. In the tomorrow there will be fewer divorces now that the young people are meeting in a wholesome way and learning to work together for wholesome and worth-while ends.

A second outstanding feature of the work is the popular Sunday evening service, which is in a real way touching the whole community life. Every Sunday night we have a "Community Sing for Our Folks." Every week the program is changed. One night we had fifty men in the choir, with young ladies as ushers. Last Sunday it was a Booker T. Washington service, in which we sang the old negro spiritual melodies. This week we are to have a "Welcome Home Sing" for our boys who have come home from the war. Each Sunday night brings some new group of people. Each week the old gospel of the risen Christ is presented to men and women. This is the one great vital center around which all else rotates. It is, however, the old Gospel fitted to present day needs and present day men and women. Like most ministers the pastor has his barrel of old sermons which in these days he can not use. Since the war it is all things new. Our problems are not all solved.

We have gone far enough along the way to see that the spirit of a united Church can do much toward solving community problems. We are assured that this United Church has come in answer to Christ's prayer of the long ago, and that in a marvelous way it helps toward translating into daily life the "I will bless thee, be thou a blessing" of the old promise made to Him who went out as the first missionary. It takes nothing less than the world vision to make a Christian. Our communities are never going to be transformed save as the great vision which includes all the world is given to them. Local problems are met much better when we realize world needs. The home young people are given the larger consecration for home tasks as they catch the quickening influence of lives dedicated to the great world tasks.

Christian Colleges

By PRESIDENT I. N. McCASH

MATTHEW ARNOLD said of Oxford, England: "The college is the home of lost causes and forsaken beliefs, but it is the birthplace of many a reformation to which mankind owes much." The truth of this statement may not be verified in the history of every Christian college, yet causes, beliefs and reformations vital to mankind have been made familiar to students sent forth to espouse them and become reformers. A college is the one institution devoted to the germination of ideas and the training of students to stimulate their propagation and defense. A college cannot lay claim to the origination of all ideas most potent in civilization, but cultivated rather than wild berries furnish dependable crops and thrive in the soil where wild plants are indigenous; so the cultivated ideas and formulated methods of schools are the reliable plans which take the places of the untrained.

What the college teaches and what ideas are propagated form bases of distinguishing their kinds. The Christian college teaches Christianity. It applies the principles of Jesus and the doctrines of His Church to the spiritual and moral life of students by impressing the importance of the spiritual. That kind of a school is put into a distinct class. The doctrines of Christianity would lose their place of recognized importance, if not their vitality, were there no trained students in each generation to promulgate them. The history of nations describes three representatives in their leadership: The ruler, by whatever name he may be called, who governs in the general affairs of his realm; the general, who is military leader, to enforce the mandates of the head of his government; and, the priest, whether high priest, archbishop or preacher, who counsels both ruler and general and is the spiritual advisor of his nation. Each of these may have great numbers of subordinates, but they are recognized as heads of three departments of the national life. Government schools train rulers; military and naval school educate warriors; religious schools produce spiritual leaders. Colleges to give beliefs to a nation in its religious life, should that nation be Christian, must be Christian.

A republic to fulfill its functions through a free people cannot eliminate from the general intelligence of its citizenship religious instruction. To do so is to lose its soul and the loss of a nation's soul is no less cataclysmic than the casting of men into perdition. That spiritual calamity may be brought

about through no vicious attitude or adverse act of a nation, but "cast into hell with all the nations that forget God." Forgetfulness of morals and ethics, is death. Religious instruction ought to be braided into education with science, history, logic, language and literature.

The Church with its recognized place in civilization depends upon its own schools to furnish leaders in religion. The Church today must hold in America the place of real leadership. Our conception of democracy must be a Christian conception. In the souls of men where morals and spiritual power radiate, battles have been fought and won before the day when armies met on gory fields. The victory was not in the strength of numbers in the battle, but in the souls of the warriors.

A cry of our age is that we have soulless art, soulless music, soulless corporations and industry. To the extent these voices tell the truth, they challenge educational institutions to put soul into art that it may beautify the life of all its admirers; put soul into music that swells and sobs in harmony that inspires life to fuller appreciation; put soul into corporations and industry which consider laborers in profits, and rewards. The Christian college can here render an invaluable service.

Agreeing with interpretations given by Christian leaders to world conditions today, the question may be asked whether the Christian college is to hold an important place in reconstruction. Is a place vital to our civilization? To ask the question is not to answer it fully by a "yea" because many factors are involved in the reply. America in the past four years has developed a world mind. That mind broadens the scope of sympathy, interest and practically all human relations. As a people, America once had a colonial mind and our relation was expressed in simple home life and hand industries. Later the plans of the same people developed into a national life, which produced an international mind. That mind felt a sympathy and responsibility for humanity outside of the territorial limits of our Republic. That international mind has been expanded until it has only a world limit and is trying to meet human needs. To respond to those needs there has been borne on the wings of the morning and evening, a cry for a world democracy and the world made safe for it. The basis of our nation's hope rests in educating the people to an intelligent exercise of their rights, privileges and powers in a representative government where each enfranchised citizen is a sovereign. Education broad enough to include soul culture through the teaching of Christianity, therefore, is essential and never more so than since there is being given to an unprepared people the power of self-determination—democracy.

From all the tests which have been made, do the systems of public instruction originated and maintained by the government give the threefold development—physical, intellectual and spiritual—needed in the citizenship of today and the civilization to be? This question is answered in the negative. The leading educators of our country testify to a lack of emphasis upon character which can be produced only where the Bible and a recognition of God have an equal place with intellect and physical training.

The chief educators today acknowledge the need of more than standardized courses, technical knowledge, exact science and physical fitness in the education of our youth. They are seeking to formulate a plan to reinstate in the curriculum of schools, Bible instruction. The Gary Method and many local systems are being tried to satisfy a general demand. They need the formulation of the facts that moral responsibility and spiritual power are based upon the authority of a personal God whose will and character are revealed in the Bible. The religious atmosphere must be in that school itself. This is not the defined field of the whole of educational labors, but it has sufficient acreage in that field to be cultivated to give justification for the existence and work of the Christian college. The fact is not to be overlooked that the character of the church school is concerned with the affairs of state. In soul and life the state is anxious about its system of education. Schools, including state universities and normals, have eliminated Christianity and its text-book, the Bible, from their courses of study. The separation of church and state has been pressed by interpreters to mean practically the separation of religion and state. Church schools established, maintained and endowed by religious people were the forerunners of our entire educational system and had for their purpose the development of efficient Christian leaders endowed by technical learning and professional training. The spirit of John Harvard, the founder of the school that bears his name; Oberlin, the memorialized French scholar and teacher, and Alexander Campbell, who was the first American educator to make the Bible a text-book in college courses, are revered in the hearts of leading educators today. The spirit of these men, with hosts like them, are beleaguering the council chambers of educators who have visions of real statesmanship and dreams of prosperous peace for the future of our republic.

If the Disciples of Christ continue to strengthen their schools, cherish the fundamental truths of God revealed, hold intellectual standards equal to accredited institutions and take advantage of America's new spiritual exaltation, born in these war times, we will go on to victory over sin, over civic impurity, over unrighteous methods which enslave the people, and bring in the reign of Christ. The Christian college is here to stay. It has a mission and a message not fully filled and wholly given by other types of educational institutions.

"The Sweetest Joy"

THE other day a letter was received by the Foreign Christion Missionary Society from one who has been investing in annuity bonds from time to time until the sum now amounts to some thousands of dollars. The gifts are given as a memorial for a fine young son who was called home in early manhood. The money goes into the permanent fund of the Society at the death of the parents and the income will be used perpetually in sending the news of Christ to the far parts of the world. The father writes, "Whenever I can I will add to the fund for it is the sweetest joy I ever knew to build up this fund to the memory of that dear, precious boy."

Parents count it a great joy to toil and plan for the sons and daughters given them as precious gifts by a loving Father. No hardship seems a sacrifice while the father and mother labor that the boys and girls may have the best possible preparation for life. To so work is one of the greatest privileges of life. But in many a home the light of the household has gone out when the son or daughter has been taken away. In these recent days of war this has often been tragically true. How fine it is that there still remains the joy of seeking to render the torn world a service in the name of the one who is no longer here. One of the ways in which this can be done is through the giving of money which would have been used for him, into some fund, the income from which will be used in helping the unfortunate of the earth. Then there will remain the "sweet joy" of working and saving for him as of old. Money invested now in an annuity will bring an income to the annuitant for life and afterward the gift will go on working in the name of the one for whom it was given.

Church Meanness

SOME of the meanest things on top the sod happen in the church in her relation to the preacher. Usually it is unintentional but the results are often as sure and heart-breaking as if the evil were premeditated, and the preacher feels the keen, bitter sting of it just as completely.

It is an oft quoted phrase in illustrating a condition beneath contempt, to charge a man with "Biting the hand that feeds him." There may be varied motives for feeding people but of the faithful messenger of God it must be said when he suffers with his people, rejoices with them, leads them, teaches them, that his are disinterested motives—sheer love of God and man with which he pours out his very soul in his self abandoned service.

But what can be said black enough to describe the soul of a church when he is turned out to suffer and die after a life of wonderful God-given and God-blest ministry. The sharpest, bitterest sting of heart-breaking suffering is not for himself. Any preacher, of the real kind, can, like the soldier, smile as he dies in agony, but it cuts the heart clean out of him and finally goads him into an aroused anger when he sees his own flesh and blood compelled to do without, scrimp and save, denied often the very necessities and granted few of the comforts called common by the average man. The culture of mind and soul of the finest children—the preacher's—must often be cramped and higher education ambitions abandoned. This makes an awful push for any man in the direction of infidelity after he has abandoned the hope of material gain and vowed the ideals angels would rejoice to share.

In the name of all we count sacred—what are we doing? Are we deliberately and diabolically saying to sons and daughters of the manse, "We will make absolutely sure that you do not follow in the sacred footsteps of your worn out, wronged but God-honored father and mother"? This bitterness enters into the hearts of the preacher's children—alas, how far! We rejoice that there are many shining examples where the children have entered with joy into the father's ministry.

The larger fellowship of the churches in the work of the Board of Ministerial Relief is gradually overcoming this dark record, but even now there ought to be five times as much done. Aged saints with the light of a full measured service in their faces, and young widows with the children at the skirts, must have a larger share of their well deserved support. There are still others waiting the day when the churches will remember to come to their help. Our small amount is often sent with the implied or spoken apology that it ought to be many times more. It cuts deep to have to carry this note of apology into this sacredly beautiful ministry. In the name of our Master you must share this heart break.

We understand in part how it all has come about but we dare not excuse ourselves. Surely our materialism has not so far affected our religion that appreciation and gratitude for the ministry lives only as a memory to mock us. Those who have given heart, soul, life and all at the call of God must be held in such honor and love that the ministry of the gospel will be a blessed work sought by our best young. The treatment of aged, disabled ministers and missionaries with their widows and children must be such that rightly and naturally it will be counted a beautiful thing to grow old in the service of God.

The least any church can do and respect itself, is to come to the White Cross Honor Roll, paying 6 per cent on the minister's salary for this cause—fundamental to all our work. You can if you will. Preachers must lead churches into it. Many outstanding and heroic examples tell how churches large and small in the country, town and city have acknowledged this righteous debt and have placed this work in the position of prominence it has so long deserved.

My faith in the church is greater than ever or I could not bring myself to put into words this which is my sincere conviction.

BOARD OF MINISTERIAL RELIEF,
F. E. SMITH, *Secretary.*

A Model Ladies' Aid Society

THE Workers' Society of the First Christian Church of Mexico, Missouri, has an active roll of sixty members. Its president is Mrs. J. F. Johnson. Its treasurer, Mrs F. A. Pearl, has served in this capacity for seventeen years.

These workers have been successful in raising money; but it is in the distribution of their funds and in the character of their service that they have made their greatest contribution to the church. The society has no part in current expenses—no part in meeting any deficit in the budget. Its policy is to care for the church building in such improvements as will

add to its comforts and beauty, and to do such work of benevolence as can best be done by Christian women.

In the last year $800 were spent on the remodeling of Sunday school rooms, dining room and kitchen. This was done apart from the improvements provided in the church budget. In the same time these workers made the children of the Orphans' Home at St. Louis their special care. Supplies of eggs, fruits and vegetables were regularly provided for their pantry, and garments of all descriptions were provided for their summer wardrobes. In the spring of the year the Workers met for three days of special sewing. The largest room of the church was turned into a workshop; tables were set up; extra sewing machines were rented. Little garments for summer wear were finished by the score. This all-day sewing, which sometimes includes work for the poor of Mexico as well as for the orphans at St. Louis, is one of the happiest features of all their work. And the fact that the efforts of these workers are not spent in raising money to be used for deficits that others have failed to meet, but are spent in raising money to be used in works of service and benevolence gives this society a part in the program of the church of which any congregation may well be proud.

HENRY PEARCE ATKINS, *Pastor.*

Jesus did not suffer death on the cross. He achieved death on the cross.—*John E. Pounds.*

Who prays "Thy will be done" and suffers long,
Makes prisons visions; turneth wrongs to song;
Who makes of broken chain his diadem
He overcomes, is crowned—lives again!

—*W. Remfry Hunt.*

Community Sunday School at Eureka School House, Payne County, Oklahoma

The Rural Community Church

IN any community, city, town, village, or country, when a religious census is taken, it reveals the presence of members of from three to fifty religious groups. In the cities and towns the more prominent denominational groups will each have a sufficient number of adherents to provide facilities and workers for operating a successful church. In the villages and country the case is different.

A certain village about whose religious condition the writer is well informed is a typical example. The population, including the adjacent country, is about five hundred. The Christian people of the community belong to five denominations. There are four little, one-room church buildings. In one of these there is a minister once a month. In the others there are only occasional services. There are three Sunday schools, poorly attended, inefficiently directed and without enthusiasm. The majority of those who are active in each of these churches are antagonistic in spirit toward all the other churches. There is bitterness and backbiting. Most of the people of this community regard the church with contempt instead of respecting it as a spiritual institution which points to Christ and promotes reverence and peace and kindness and the clean life. The young people are not being helpfully touched by the ideals of Christianity and are rushing into each new form of worldly indulgence.

There are many rural communities whose religious features do not make such a discouraging picture, but every person who has carefully studied American rural life knows that there are thousands of communities in which the religious conditions are just as deplorable as in the one above described. This division is the chief obstacle in the way of the religious life in the rural communities.

In Payne County, Oklahoma, about ten miles out from Stillwater, the county seat, is located the Eureka consolidated school building. It is a concrete structure and contains an auditorium seating 350, and various class-rooms. The district is co-extensive with the township. It is occupied by farms—no village in the district. The Christian people were Baptists, members of the Christian Church, Methodists and members of the United Brethren Church. There were three little Sunday schools, each meeting in a little one-room school house. Several years after the consolidated school was organized it was proposed to unify all the religious groups of the district into a community church. This met with the almost unanimous approval of all concerned. It was tentatively agreed that the members of each church should cease to be members of the church to which they had formerly belonged respectively. A doctrinal system and plan of organization were adopted by the whole body. The congregation was to be independent, the organization was to consist of a board composed of elders and deacons, a president and clerk of the board and the usual officers and teachers of the Sunday school. The terms of admission to membership were confession of faith in the divine sonship of Jesus and baptism. In the administration of the ordinances immersion in water was to be the only baptism and the Lord's supper was to be observed once a month.

A fine Sunday school was organized and for a year or more the attendance was gratifying to all who were interested in the venture. An excellent minister was engaged and there were regular church services at which the gospel was preached and the people worshiped devoutly. As a religious enterprise it was working beautifully. Then the church gave attention to other community interests. From it as a center radiated the community war activities, and under its auspices there was a community Fourth of July celebration. Other enterprises in-

volving community interest were promoted or fostered. About a year after the church was organized the general interest began to decline—not rapidly but perceptibly. A careful search for the cause of this decline satisfied those making the search that some factional disturbances inside the church were weakening its efficiency and good will. The disturbances all came from the jealousies and suspicions of two little groups which had formerly belonged to two different churches. The conditions now are not really strained or extreme, but the church is not measuring up in its usefulness to its possibilities. However it should not be classed as a failure, for it is overcoming some of its defects and is doing good.

In submitting this plan for a community church it is freely admitted that the plan is somewhat theoretical. The reader is reminded that such consideration has been given to past failures of similiar enterprises, to denominational suspicions, to denominational ambitions and other related considerations as would at least save the suggested from being classed as presumptous. In the United States the expression, Community Church, suggests a combination of denominational groups. Every one who has studied the general situation knows that only in very rare instances will these denominational groups consent to be absorbed by one of them. If the community church can not be formed in this way, there remain two possible courses: First, to form of the various denominational groups of the community a new church somewhat different from any of the old churches from which these groups come. Experience has revealed this principal objection to this plan, the groups do not fully commit themselves to the new church, but persistently cling to reservations and harbor suspicions. Second, to form a community church of the various denominational groups, each retaining its former denominational affiliation. This is the plan here advocated. There are three essential advantages which this plan has over all others. First, there is nothing in the arrangement which involves compromise of convictions on the part of any group. They do not cease to be what they were before. Second, all outside denominational authority or influence can approve and encourage this plan because it does not involve denominational loss or disadvantage of any kind. Third, it is based upon the very necessity for a clear, unequivocal understanding of the relations, privileges and responsibilities of the various denominational groups. In fact the very nature of this plan demands such an understanding. Most of the discords in all human relationships originate in lack of understanding. In the various associations of good people, if there could be at first a thorough understanding of aims and privileges most of the antagonisms of life would be avoided.

We can do no better thing than to train and send out a half score of community church specialists to fairly and wisely organize and direct community churches after the plan herein presented and advocated. VIRTES WILLIAMS.

Enlargement! Enlargement! Enlargement!

THE spirit of enlargement has broken loose and is running at large in the ranks of the friends of the National Benevolent Association. It first came out in the open when a campaign was launched in the city of Atlanta, May 8, for the purpose of raising $100,000 with which to supply the Southern Christion Home located in Atlanta with a modern equipment of its own. That campaign is spreading over the south in widening circles with the finest prospect of reaching its objective.

The next outbreak came in the state convention of the New York Christian Missionary Society at Syracuse, May 15, when amid a burst of enthusiasm a movement was set on foot to secure $50,000 with which to rebuild and modernize the Havens Home at East Aurora, New York. And this was more than just a momentary outburst of superheated enthusiasm. It was backed up by a number of good pledges of the coin of the realm, totaling about $5,000. The best thing about this New York movement is that it is of local origin. The National Association was a little inclined to wait until it had completed some of its other pressing tasks before undertaking the work of enlarging the Havens Home. But the local people said, "Now is the time; let's go," and they went.

Then the home in Cleveland stepped out and said, "We have waited just as long as we can for a new building that you promised we should have after the war. The war is over. Our need is greater than ever. Our building is older than ever, and we must have our new building now or never. We will wait until fall, but we will not wait any longer." When good people talk like that it means business; they just won't wait. The building campaign for Cleveland is as good as launched now.

The Colorado Convention was held in Denver, June 10. In connecton with this convention friends of this home announced a banquet to be held in the Central Church. When the banqueters were seated at the table in the spacious dining room it was found that the entire convention wished to be numbered among the friends of the home. And right then and there, apparently without premeditation, there sprang into existence a movement to raise $50,000 to put the Colorado Home on a modern footing and to make sufficient provision to meet the demands that are being made upon it daily. There was pep enough in that meeting to spell success.

As if four great building enterprises all at the same time were not enough, here come two soul-hot letters from the northwest: one from A. R. Liverett, pastor of the church at Walla Walla, insisting that the capacity of our Home for the Aged in that city must be doubled at once. He feels that the entire brotherhood in the northwest is being humiliated by the necessity of declining to admit aged disciples of our Lord because of a lack of room. The other letter is from Cleveland Kleihauer in which he paints in striking colors a picture of the need of a home for children in Seattle. He insists that something must be done and done without delay. He says the Roman Catholic church has entire monopoly of child redemption work in his city. When Kleihauer talks that way, and when he is backed up, as he is, by a bunch of determined business men of the church, something simply has to be done.

How would you like to be on the Central Board of the National Benevolent Association with all these big enterprises loaded upon you at once, and with the brethren in half a dozen states demanding the enlargement of the work of our ministry to the widow, the orphan and the aged. A big job, did you say? Heavy responsibility, did you remark? Well, you have not missed it. The load does make us groan at times. However, we are happy under it. Heavy as it is, it is not to be compared with the burden of public indifference that has stood across the Association's pathway for so many years. Have patience with us. We will lead just as fast as your contributions will justify. If the brethren everywhere will back up this spirit of enlargement with the needed funds, all these buildings will be supplied and these new institutions will be established. We are headed right. The Lord is pleased and His blessing will be upon us, if we will balance our faith and our works in His holy ministry. J. H. MOHORTER.

Sitting, Left to Right: Mary E. Fuller, Nora E. Siler, Mrs. Jessie B. Pounds, Martha Bateman, Mrs. G. E. Springer, Mrs. A. D. Harmon, Mrs. F. A. Wilmot and baby, two Hardy children.
Kneeling, Left to Right: W. C. Payne, C. T. Paul, Mrs. Susanne Moffett, Mrs. H. P. D. Leach and baby, Lottie Roberts, Jane Brewer, Mrs. C. A. Vannoy.
Standing, Left to Right: H. P. D. Leach, Mary J. Judson, A. E. Elliott, Mrs. Anna R. Atwater, A. C. Bro, Arabella Marvin, M. L. Norment, E. T. Cornelius, Agnes McQuire, C. Blanchard, Mrs. S. S. McWilliams, Gretchen Garst, S. S. McWilliams, Mrs. A. C. Bro, J. P. McLeod, Lois A. Ely, Goldie R. Wells, Annie V. Mullin, Mrs. Effie L. Cunningham, Margaret Darst, Edith Parker, Mrs. D. P. Caldwell, Mrs. G. M. Anderson, Lucy K. DeMoss, W. R. Warren, W. R. Bacon, Lavenia Oldham, S. J. Corey, Dr. W. M. Hardy.

Annual Conference of Missionaries at the

TO the ends of the earth the missionaries go out from the College of Missions. From the uttermost parts these messengers of Christ come back to the College of Missions. Especially did this seem true at the time of commencement and the Conference of Missionaries which immediately followed, June 10-13.

It was a group with happy faces and happy hearts, too, we believe, of men and women and children from India, China, Japan, Tibet, Africa, Latin America, that gathered for the Conference. It was a meeting of prayer and praise; of consultation about plans and methods, of Christian fellowship and inspiration. With this group of world evangels were the executive members of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions.

The special addresses were by Mr. S. M. Zwemer, Mr. John E. Pounds, Mr. A. E. Cory, Mrs. G. E. Springer, and Dr. W. E. Macklin.

On the last evening a public meeting was held in the Central Church. The missionaries gave the messages, in one minute each, at this meeting.

Needs of India

MISSIONS in India are today facing a crisis in their work. Great world movements have created new attitudes in the minds of the people. The new wine of western political theories has brought an intoxication to India's educated youth. The vision vouchsafed India's people of their opportunities has dazzled them and there is danger of immature thought, and rash action. There are untold possibilities for good and evil in a nation the mind of whose leaders is in a nascent and plastic condition. All of these factors make it necessary for missionaries to take stock of their resources, reconsider their methods and attempt a reinterpretation of their message and their duty in the country. There are other conditions which make the situation difficult. Famine is throwing on to us greatly increased responsibilities. War prices are greatly increasing the cost of the work, even to doubling the expenditure in certain lines.

As the confusion of war subsides and we are able to see more clearly, the vision of needs and possibilities leads mis-

Sitting, Left to Right: Hazel Cunningham, D. O. Cunningham, Helen Drummond, Hilda Cunningham, Mrs. E. A. Johnston, Lavina Scott, Mrs. H. Schaefer, Marian E. Schaefer, Mrs. A. Paul, Ina Hartsook.
Kneeling, Left to Right: Janet Rioch, Herbert Smith, Mrs. W. H. Scott and baby, E. A. Johnston, J. E. Pounds, Mrs. C. S. Settlemyer, Daisy June Trout, Mrs. A. E. Cory, Anna B. Cowdrey, W. H. Scott.
Standing, Left to Right: C. M. Yocum, Mrs. B. Wilson, R. A. Doan, C. R. Oakley, C. C. McCaw, Mrs. R. A. Doan, Bert Wilson, A. E. Cory, Jr., Mrs. D. O. Cunningham, A. E. Cory, C. A. Vannoy, Mrs. C. C. Drummond, Olive V. Griffith, A. McLean, D. Rioch, Jr., Dr. W. E. Macklin, Mrs. W. E. Macklin, C. Drummond, R. E. Hinds, A. Doan, Martha Cory, F. E. Hagin, Myrtle Furman, H. Schaefer, Mrs. L. C. McPherson, Mrs. R. E. Hinds, Mrs. W. M. Hardy, G. W. Sarvis, Mrs. Bertha F. Lohr, J. G. McGavran.

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sionaries in all lines of work to plan for greater things—things more worthy of the task and of the Church of Christ.

All this means more men and women, more money, more equipment. The burden imposed on our workers grows heavier as the work grows. A Christian community coming out of tutelage into an increasingly vigorous youth demands more and more of the nervous and spiritual energies of the missionary.

We rejoice that it has been possible during the past year for six missionaries to return from furlough and for seven new missionaries to come to the field. We have lost heavily. Eight missionaries have gone on furlough during the year, seven more are about to sail for home, ten more are to go next year. Those who are coming out are fewer than those going home.

The problems connected with the manning of our station are becoming more and more acute. In a number of our stations no missionary is available to give his whole time to evangelistic work or to planning and developing aggressive evangelism. Our medical work stands in imperative need of more physicians and nurses. Our institutions are imposing burdens on the missionaries in charge beyond their strength.

We would urge on the Executive Committee and on the churches in America the need of more funds for our present work, more funds for the greater responsibilities and burdens placed on us by war and famine, more funds that we may be able to work out some plans commensurate with the situation that faces us.

We would urge special efforts being made to get men and women for our work. Evangelists, teachers, physicians and nurses are all needed. If the present ratio of men and women physicians cannot be maintained then let us have what can be obtained, as some hospitals now in charge of women physicians could be placed in charge of men and vice versa.

We would place it on the hearts and consciences of the young men and women of America that the great task of world construction applies to India as much as to any country in the world.

O. J. Grainger. Miss Fleming.
N. Madsen. Mrs. Elsam.
Dr. Drummond. Miss Kingsbury.

Boy Scouts of Hebron, Nebraska

A CLASS of restless boys and the fertile brain of W. B. Morton were the chief factors in the beginning of the Boy Scout movement in 1913, at Hebron, Nebraska. Mr. Morton realized that if the boys were to be kept interested something more than the weekly class period had to be given them. The Boy Scout Work appealed to his boy instincts and so Troop 1 was organized. Knowing that a dead organization would not answer his purpose he proceeded to give it life. And life abundant has always characterized the Scout work at Hebron. The town is situated on the Blue River and is surrounded by timber, furnishing ideal places for camps and hikings which have been regularly planned.

Perhaps the most important single event in the history of the troop occured in 1917 when the sod-house was built for the troop headquarters. Under the direction of H. A. Hendershot, an old plainsman, sod was cut and hauled two miles to a vacant corner on the main street where the genuine sod house was erected.

On the interior walls hang deer heads, an old musket and other relics of pioneer days. The boys did most of the work and they feel it is their own. The troop has weekly meetings at Headquarters and everything is done in a business-like way. The membership is at present twenty-three, sixteen of whom have passed the tests and are second class scouts.

However, not all the activities of the troop are pleasure. They are recognized by the Commercial Club and the town as a vital part of the community life. The troop has the last two years revived the observance of Memorial Day and has planned and carried out the biggest program in the history of the town.

A few months ago when the town had a big Commnuity Club meeting the Scouts put on an exhibition of their work and many people were made to see the benefits of the movement.

When the Armistice was signed and everybody was "throwing his hat" in his own way it was the Boy Scouts who arranged the parade and celebration. For the past three years the troop has camped at the County Fair and assisted in policing the grounds.

The boys have also been active in the sale of thrift stamps and Liberty Bonds, selling over $18,000 in stamps alone. Nine have medals for sales and one a silver palm. In addition to their own activities they have assisted in organizing troops in other towns. W. M. Wilson is the present Scout Master and is devoted to the cause of the boys. Although he has a big shoe business it is often pushed into second place. L. R. Houck, the teacher and Ross Williams, the pastor are Assistant Scout Masters and are real boys with the troop.

The best part of all is the boys are staying in the Bible school. The Boy Scout work at Hebron has proved to be a wonderful success and is a splendid example of what can be done for the boys in any community.

Organized Classes That Count

WITH joy we note the rapidly increasing number of adult classes and classes of young people in our Bible schools that are showing a practical conception of Bible study. They would be servants that they may be students worthy of such a teacher as Jesus; and they are students to the end that they may be servants and so prove that they are disciples of the One who above all others was and is a servant of humanity. Many of these classes are rendering a conspicuous service in their own communities, a service that is promoting the cause of civic righteousness, a service that means the support of true benevolence, and so a service that is making for the realization of true brotherhood. However, in the very nature of the case, many of the strongest and best of these organized classes are located in communities that, as communities, are fortunate above the average. These classes desire. and very properly, to reach out the helping hand to less favored communities than their own, as well as to render a service that is local. In this larger service will the class experience a growth in vision and in life that it otherwise could not have, and through such service will it be of great value to the kingdom at large.

How fortunate we are to have at hand an agency equipped, experienced, approved, through which these classes can reach out the helping hand in the most effective way. The National Benevolent Association of the Churches of Christ has, for more than thirty-three years been serving in the great field of Christian philanthropy. It has grown to truly great proportions. Its institutions are established and are rendering a Christlike service from New York to Texas and from Washington to Georgia. Into these institutions indigent, aged disciples, the destitute sick, the dependent widow, the orphan or other unfortunate children are received and ministered unto in the name of the Church and in the name of the compassionate Christ. Already the record is one that makes angels and men rejoice and the end is not yet, but only beginning.

This great agency created by the brotherhood for the purpose of promoting the interests of the Kingdom and helping to realize a true Christian brotherhood on earth is the servant of our churches. It desires to be of the largest possible use and so wishes to cooperate with all our churches and with every agency in those churches for the realization of this great purpose. Not only is it glad to receive contributions of money, food-stuff, clothing, etc., from these classes, but it is equally glad to cooperate with them in serving the needy of their own communities so far as in its power lies by furnishing care in its institutions and by finding childless Christian homes into which the homeless little children may be placed.

The Fight on Beer

WAR Prohibition will have become effective before this issue of WORLD CALL is in the hands of its readers.

Whatever may be said about the fight made in Congress on the question of the manufacture of beer with a small alcoholic content, the fact still remains that Congress is absolutely in no mood to consider the repeal of any temperance measure already written into law. Anyone who canvasses the sentiment on any phase of the temperance question among the members of Congress will be surprised at their firm determination to keep hands off of both the Wartime Prohibition measure and the National Amendment effective January, 1920.

The only issue is on the legal construction of the term "intoxicating beverage." When is a beverage intoxicating? When is the amount of alcohol in such drink sufficient to have it called an intoxicant? This question is not only in the courts but is being stubbornly contested by both sides before the Judiciary Committee of the Senate. It will need to be determined during the present session of Congress. On the decision of this question hangs the value of all our state and national prohibitory laws. L. E. SELLERS.

Here's Cup of Cheer for Those Who Fear They'll Lose Their Beer

GOVERNOR ALLEN of Kansas has advised New York and other communities to cheer up and not be so gloomy over the prospects of prohibition.

"I hear in New York now the same gloomy predictions I heard in Kansas twenty-five years ago.

"In Kansas Prohibition did not prove a blight. Business is healthier, workingmen own more homes and savings accounts have increased. We may not be as merry there as on Broadway, New York, but still there seems to be a great deal of happiness among us. The children wear good shoes and their mothers dress better. Nor are the police so busy."

No Prohibition on Thirst

ONE saloon owner, when asked what he was going to do after Prohibition, said, "I'm going to keep on doing business at the old stand. I guess if these societies (Salvation Army) can start coffee houses and get away with it, I can, too. People can prohibit drinking, but they can't prohibit thirst. A cup of coffee is mighty good on a cold night, and cool drinks set a man up during hot spells. I'm going to have the best little restaurant, with tables and games. Will it pay? Yes, you bet it will pay."—*Independent, May 24.*

Buy A Home

MR. CHARLES L. HOUSTON is at the head of the great Lukens Steel anl Iron Company, of Coatesville, Pennsylvania. He says that when Coatesville went dry a Polak workman came to him and said:

"No beer, no whiskey, me no kin work."

The man was told that he would have to get along without beer and whiskey some way. In a few weeks he came back with shining face and said:

"No beer, no whiskey, me buy a house!"

There ought to be a hundred thousand houses built on the money that Prohibition will save its first year.

Prohibition Rests on a Solid Basis

PROHIBITION rests on a solid basis. It is not a mushroom growth due to the war, and most of the successes of Prohibition were achieved before the war. Nor is the movement for Prohibition today primarily an emotional movement. It rests rather on the cold-blooded calculations of the scientist, the statistican, the economist, the public health officer, the industrial manager, and the military expert. Liquor is as doomed, and doomed for good, as slavery. Conservatives will understand it all after it all has happened. Now it seems to them impracticable, just as, a generation ago, the destruction of the Chinese opium traffic seemed impracticable.—*Professor Irving Fisher, Department Political Economy, Yale University.*

Proposed United Christian Missionary Society

Historical Introduction

THE first Missionary Society among the Disciples of Christ, organized in 1849, took the world as its field. The name proposed by the committee on Constitution was the "Christian Home and Foreign Missionary Society." The name adopted was the "American Christian Missionary Society." Though the name was changed, the purpose remained the same. The object of the Society was to promote the preaching of the gospel in destitute places in this and other lands.

Under the auspices of the American Society the gospel was preached in Jerusalem, Liberia, Jamaica, in Philadelphia, Buffalo, Chicago, and in many other destitute places in the United States and Canada. The work abroad was interrupted by the financial disturbances growing out of the Civil War and by other causes; the work at home was continued without interruption. At the Silver Jubilee of the Society the historian of the occasion said that in "the wide foreign fields destitute of the gospel, we do not have a single herald of the Cross." Jerusalem and Jamaica were abandoned; Liberia was forgotten.

The explanation of the discontinuance of the work abroad was stated over and over again—"an empty treasury." The officers of the Society were in fullest sympathy with foreign missions. Year after year resolutions calling for a renewal of that work were adopted. The Board was instructed to begin one or more foreign missions. With an empty treasury the Board was helpless.

In the convention of 1872 it was stated that the Jamaica Mission had been almost abandoned for two years for want of means to maintain it. The annual report suggested that the Mission be committed to a new and untried agency—"the sisters of some of our states." The following resolution was adopted: "That the Jamaica Mission be revived, and that we recommend the Board to commit the financial interests of the Mission to our sisterhood in Indiana, under the direction of the State Board, in co-operation with the General Board." The suggestion of the annual report was the germ out of which the Christian Woman's Board of Missions grew.

The Foreign Society was organized because the American Society was not prepared to engage in any work in the regions beyond. The convention of 1872 said that we owe it as a duty to God and to our race to renew the work of the foreign missions as soon as practicable, and to the extent practicable. The leading spirits in the American Society were entirely willing and even anxious that a new Society should be organized, and afforded the friends of that cause every facility and encouragement in their power. In 1875 a committee was appointed to see what could be done in the way of forming a Foreign Missionary Society that would in no sense be in the way of the General Convention, but rather supplement its work. The General Convention promised part of its time to the Foreign Society to present its work and to make its appeal. It was agreed that both should meet at the same place, that their reports should be published together, and in all other cases they should co-operate in the most friendly manner.

The convention of 1876 at Richmond, Virginia, unanimously adopted two resolutions, which are as follows:

(1) "That we welcome as co-workers in the cause of missions the 'Foreign Christian Missionary Society' and the 'Christian Woman's Board of Missions,' both of which propose to occupy the foreign field, and bid them Godspeed, rejoicing with them in the work already accomplished, and believing that under God there is a brighter future before them.

(2) "That we most cordially invite these organizations to a close alliance with the General Christian Missionary Convention (American Society) in every practical way; and still we look forward hopefully to the time when such general cooperation of the churches shall be secured as may enable us to resolve all these organizations into one, efficient for domestic and foreign mission work."

These resolutions were drawn up by A. I. Hobbs, J. C. Goodrich and James Challen.

For more than thirty years the three Societies conducted their work in peace and harmony. To be sure, in places and at times, some friction developed. The friends of one interest thought the other interests were getting more than their share. Complaints of competition and too many appeals were heard. There was a growing conviction that, if the Societies could be unified the work could be prosecuted more effectively. Because of these complaints, in 1906, a committee known as the Calendar Committee, was appointed. The duty of that committee was to consider all our organized interests and to report a new and better scheme of offerings. That committee, not being able to reach any satisfactory decision, was superseded by a Committee on Unification. This committee was to take into serious consideration the reconstruction of our organized missionary and philanthropic work, with a view to the possibility and advisability of unifying all the work under one or two boards with central headquarters.

The Committee on Unification worked at the problem for five years. The General Convention of the Churches of Christ was devised as a method for effecting what the committee had in mind. In the Preamble to the Constitution that was adopted at Louisville, it is said that there is a widespread feeling among the Disciples of Christ that they need a closer unification of their various missionary, educational and benevolent organizations. In the second article it is said that one object of this convention shall be to promote unity, economy and efficiency among all the philanthropic agencies of the Churches of Christ. The constitution adopted at Kansas City speaks to the same effect. One of the objects of the convention is declared to be to promote cooperation, economy and efficiency among the various general agencies of the brotherhood. The resolutions adopted under this constitution refer to the fact that the Christian Woman's Board of Missions, Foreign Christian Missionary Society, and the American Christian Missionary Society have been successfully cooperating in carrying on their work in some fields, and have been considering the closer unification of all their work, not only in the field, but in the administration at home, and especially commend them in their plan to have equal representation of both men and women in the management of missionary matters, thus becoming the pioneers in the full and complete unification of men's and women's work. They further say: "Believing that this plan will not only hearten our missionaries upon the field, but will thrill our churches in the homeland with greater zeal for the cause of our Lord, therefore we recommend that it be continued until, as soon as practicable, there shall be complete unification of our missionary interests, to the intent that we may secure the largest results possible for the Kingdom of God, and that we may exemplify before the world that unity which we plead and for which our Master prayed."

The Christian Woman's Board of Missions and the American Christian Missionary Society have long been assisting the work in more than thirty states. In India the Christian Woman's Board of Missions and the Foreign Christian Missionary Society have been in close cooperation from the beginning. In recent years there has been one advisory committee on the field, one treasurer and one annual convention. Both organizations are working together in China and on the Congo. Both assist in the selection of the missionaries and in their support.

It should be stated that the pressure from the fields for a United Society was even stronger than the demand at home. The missionaries believed that the best interests of the work required one mission in each field and not two, and the one mission supported by the united prayers and gifts of the churches at home.

At the Kansas City convention, the largest gathering of Disciples of Christ ever found under one roof in all our history, the proposal to unite the three larger missionary societies into one was presented for approval. The proposal was presented six different times and voted on six different times, three times in the Board meetings, and three times in the conventions. Each vote was unanimous and enthusiastic. The written report was supplemented by oral statements showing that the union contemplated was a complete union and that the united staff would work together under the same roof. The authors of the report said: "We propose that the joint committee, following the leadings of the Spirit, and the lessons of experience, submit plans to their respective Boards and their constituencies in annual convention, which shall look toward the complete unification of our home and foreign missionary work. In harmony with the present-day trend of thought and action, and in view of the success that has attended the labors of our women, both in missionary administration and in service, we would suggest that whatever unified organiza-

tion may in the future result, it include equal representation of men and women."

The report of the committee states that such unification of our home and foreign missionary work, if accomplished, will thrill our churches, bring new life to our missionaries, reduce the number of our problems at home and abroad, increase our receipts, and add to our efficiency.

One society carrying on all our missionary work was the ideal from the beginning. The proposed United Society is simply the realization of the ideal of the fathers and their successors, and is not a new thing under the sun.

For four years the five organizations contemplating union cooperated in the Men and Millions Movement, and with the happiest results. Working together they have achieved what they could not have achieved working separately.

In the April, 1918, War Emergency Drive, the state organizations cooperated, and the results of the campaign were unprecedented in our history.

Since the Kansas City convention the question of merging the National Benevolent Association and the Board of Ministerial Relief in the proposed United Society has been under consideration and will be submitted to the Cincinnati convention for action.

The men and women who worked out the proposed constitution and by-laws are these: F. W. Burnham, G. K. Lewis, G. W. Muckley, R. M. Hopkins, R. H. Miller, Mrs. Anna R. Atwater, Mrs. Effie L. Cunningham, Mrs. Josephine M. Stearns, Miss Daisy June Trout, Mrs. Ellie K. Payne, A. McLean, S. J. Corey, Bert Wilson, A. E. Cory, R. A. Doan, J. H. Mohorter, Lee W. Grant, I. R. Kelso, W. R. Warren.

Explanatory Note

The proposed constitution and by-laws of the United Christian Missionary Society were published last September. At that time it was thought that action regarding them might be taken at the time of the St. Louis Convention to be held in October. On account of the epidemic of influenza there was no Convention in St. Louis.

Ever since the publication of the proposed constitution and by-laws last September, the Committee on Cooperation and Unification has had the matter under consideration. The Boards or Executive Committees of all the organizations interested were called together in Indianapolis in March, and spent two days in the study of the proposed constitution and by-laws. Following this meeting a sub-committee on the Form of Organization carefully revised the draft, endeavoring to harmonize and embody suggestions made. Since then the Committee on Cooperation and Unification has spent two more days considering such changes and amendments. The result is the proposed constitution and by-laws, now published for the information of all concerned.

In the event that the "Suggested Articles of Agreement" are adopted by the American Christian Missionary Society and the Board of Church Extension, the Christian Woman's Board of Missions, the Foreign Christian Missionary Society, the National Benevolent Association, and the Board of Ministerial Relief, the Committee on Unification calls a meeting of the members of the aforesaid organizations in Cincinnati, to be held at the close of the International Convention; that is, on October 20, 1919, to adopt the constitution and by-laws proposed or some other, and to effect a permanent organization.

Report of the Committee on Co-Operation and Unification

The committee authorized by the action of the American Christian Missionary Society, the Foreign Christian Missionary Society and the Christian Woman's Board of Missions by vote at the Kansas City Convention to consider the feasibility and the desirability of uniting these organizations in the formation of a single society, upon competent legal advice, submits herewith the following articles of agreement in compliance with legal requirements as its report. With these articles of agreement we submit for information only the proposed constitution and by-laws, revised as indicated above.

Suggested Articles of Agreement

Whereas, the American Christian Missionary Society and the Board of Church Extension, the Christian Woman's Board of Missions, the Foreign Christian Missionary Society, the National Benevolent Association, and the Board of Ministerial Relief, servants of Churches of Christ, are now doing missionary and benevolent religious work under separate and distinct boards of management, all of which partake largely of the same nature, and which by reason of these separate organizations require separate offices and boards to properly conduct the business and affairs thereof; and,

Whereas, it is desirable to concentrate this work and to unify the efforts of these organizations with a view of more economically and efficiently accomplishing the objects and purposes for which these societies were organized; and,

Whereas, it seems impracticable, at the present time, to dissolve or merge these existing societies; it is now, therefore, agreed by and between them that a new organization shall be created for the purpose of performing the duties and functions now performed by these various societies, and that this new society shall be formed upon the following terms and conditions:

I. The name of the society shall be the "United Christian Missionary Society."

II. It is agreed that there shall be an equal number of men and women on the Board of Managers and on the Executive Committee. Men and women are eligible to any office of the society, and so far as possible the offices shall be equally distributed between men and women.

III. While there shall be a constitution of said new society setting forth in more detail its objects and purposes, yet in the main they may be set forth as follows: To maintain missionaries, preachers and teachers in America and other lands; to establish and conduct schools, orphanages, hospitals and homes; to pension and support aged and disabled ministers and missionaries and their dependent families; to assist in the erection of churches and other buildings for religious purposes; to disseminate missionary information and to encourage missionary and benevolent spirit and effort in the churches, and to engage in any other form of Christian service which may be deemed wise and expedient by those who compose the society.

IV. The undersigned societies do hereby agree that they will transfer all their present activities, functions and funds to the said United Christian Missionary Society as soon as this may legally be done, for the purpose of managing the same, in order better to carry out the objects for which said funds have been contributed and accumulated; it being understood that the undersigned societies shall retain their legal existence and shall not be dissolved until, in the future, it shall appear certain that their dissolution or the dissolution of any one of them will in no way injuriously affect the funds which they now or in the future may possess.

V. A meeting of the undersigned societies for the formation of the new society shall be held at Cincinnati, Ohio, beginning at ten o'clock a. m., on Monday, October 20, 1919, which meeting shall be composed of the members of the undersigned societies.

VI. It is understood that one member of each of the Boards or Executive Committees of the undersigned societies shall be a member of the Executive Committee of the new society for the first year of its existence and until, under the constitution, the Board of Managers and Executive Committee shall be thereafter elected.

NOTE: It should be clearly understood that these articles of agreement, together with the proposed constitution and by-laws, are published for information only. According to the law they must be submitted for the action of each Society or Board at the next annual meeting. The constitution can only be adopted by the United Society when it is actually organized following the approval of each Society's Convention.

Constitution

ARTICLE I.

NAME.

The name of this organization shall be United Christian Missionary Society.

ARTICLE II.

ORIGIN.

This Society is the resultant of the union of the following organizations: American Christian Missionary Society and Board of Church Extension, Christian Woman's Board of Missions, Foreign Christian Missionary Society, National Benevolent Association, and Board of Ministerial Relief; it continues their work and assumes all their obligations.

ARTICLE III.

OBJECT.

The object of this Society shall be to preach the gospel at home and abroad; to maintain missionaries, preachers and teachers in America and other lands; to promote religious education in the churches; to establish and conduct schools, orphanages, hospitals and homes; to pension and support disabled ministers and missionaries and their dependent families; to assist in the erection of churches and other buildings for religious purposes; to disseminate missionary information and encourage missionary and benevolent spirit and effort in the churches; to solicit, receive, hold in trust and administer funds for these objects; and to engage in any other form of Christian service that will help to bring in the Kingdom of God, in which His will shall be done as in heaven so on earth.

ARTICLE IV.

MEETINGS.

This Society shall meet annually at its headquarters, or as a part of the Internation-

al Convention of the Disciples of Christ, or at such other place as may be decided upon at a previous meeting. In case of need, meetings of this Society may be called by its Executive Committee.

ARTICLE V.

MEMBERSHIP.

The membership of this Society shall be composed of all members of Churches of Christ who are committed to the purposes of the Society, and who support its work. Only such members may vote as are in attendance in person at the time the vote is taken.

Any follower of Christ may become a Benefactor by the payment of $25,000, which may be paid in five annual installments; a Fellow in Perpetuity by the payment of $10,000, which may be paid in five annual installments; a Life Patron by the payment of $5,000, which may be paid in five annual installments; a Life Member by the payment of $1,000, which may be paid in five annual installments; a Sustaining Member by the payment of $100 a year; or an Annual Member by the payment of $25.

Certificates shall be issued to Benefactors, Fellows in Perpetuity, Life Patrons, Life Members, Sustaining Members, and Annual Members, in recognition of services rendered; but these certificates shall confer no privilege or right not possessed by all the members of the Society.

ARTICLE VI.

MANAGEMENT.

The work of this Society shall be directed by a Board of Managers and an Executive Committee. The Board of Managers shall consist of sixty men and sixty women, not more than six of whom shall be chosen from any one state or province, fifty of whom shall constitute a quorum. The Executive Committee shall consist of ten men and ten women, twelve of whom shall constitute a quorum.

The members of the Board of Managers shall serve for their respective terms, or until their successors are elected and qualified.

No salaried officer of this Society shall be a member of the Board of Managers or of the Executive Committee.

ARTICLE VII.

NOMINATING COMMITTEE.

The Nominating Committee of the Society shall consist of ten men and ten women. It shall nominate the officers of the Society, the Nominating Committee for the following year, the Committee on Time and Place, and persons to serve on the Board of Managers, all of whom shall be elected by the Society in Convention assembled.

Nominations for the first year shall be made by a special Committee appointed by the Society at the time of its organization. After the first year this committee shall nominate year by year the Nominating Committee, which shall report at the following convention. The Nominating Committee shall nominate, and the convention shall elect the Board of Managers as follows:

At the first election twenty men and twenty women for a term of three years, twenty men and twenty women for a term of two years, twenty men and twenty women for a term of one year, and at subsequent elections twenty men and twenty women for a period of three years.

Nominations may be made from the floor of the convention in addition to those made by the Nominating Committee.

ARTICLE VIII.

OFFICERS.

The officers of the Society shall be a president, first and second vice-presidents, secretaries, treasurer and recorder.

The officers shall be elected by the Society in convention assembled, and shall hold office for one year, or until their successors are elected and qualified.

ARTICLE IX.

REPRESENTATION.

There shall be an equal number of men and women on the Board of Managers and on the Executive Committee. Men and women are eligible to any office of the Society, and all offices, so far as possible, shall be equally distributed between men and women.

ARTICLE X.

AFFILIATIONS AND RELATIONSHIPS.

The United Christian Missionary Society shall, when mutually agreed upon, create or cooperate in a promotional agency with the Board of Education, the American Temperance Board, the Association for the Promotion of Christian Unity, state, provincial and other societies of Churches of Christ, for the purpose of promoting the united budget, campaigns for bequests and annuities and other funds, and for other promotional activities.

(See Note, Page 33).

ARTICLE XI.

AMENDMENT.

This constitution may be amended at any regular meeting of the Society by a vote of two-thirds of the members present; provided such amendment shall have first been recommended by the Board of Managers or shall have been presented in writing at a preceding annual meeting.

By-Laws

I. BOARD OF MANAGERS.

The Board of Managers shall have power to appoint its own meetings; elect its own chairman and clerk; fill vacancies in its own membership; enact its own by-laws and rules of order; provided they are not inconsistent with the constitution and by-laws of this Society. The Board of Managers shall meet twice annually at the headquarters of the Society, or at such other place as may be decided on at a previous meeting. It shall meet as soon as practicable after its election to organize and to appoint from its own membership the Executive Committee, and, at the close of the year, to review the work of the year and to present to the Society and to the International Convention of Disciples of Christ a report of the same, and to consider all questions of policy and methods and plans of future work. The action of the Board of Managers is subject to revision by the Society in convention assembled.

II. EXECUTIVE COMMITTEE.

The Executive Committee shall meet once a month at least, and oftener if necessary, and shall consider and act upon all matters presented to it by the officers of the Society. It shall establish such agencies as the interests of the work may require; appoint agents, fix their compensation and direct their labors; it shall make all appropriations out of the treasury and shall determine the salaries of the officers. However, any measure which would change radically the business method or policy of the Society shall be presented to the Board of Managers for action. It shall have power to fill all vacancies in its own number and all vacancies in the staff of officers. The action of the Executive Committee is subject to revision by the Board of Managers.

III. DUTIES OF OFFICERS.

President.

The president shall preside at the annual convention and at all meetings of the Executive Committee, sign all legal documents requiring his signature, sign the minutes of each Executive Committee meeting, and perform such other duties as usually pertain to the office of president. In the absence of the president, one of the vice-presidents shall act. In the absence of both vice-presidents a member elected by the committee shall preside. The president shall give full time to the Society and shall be, ex officio, a member of all committees.

Vice-Presidents.

Either vice-president, acting in the absence or disability of the president, shall have full power to exercise all functions pertaining to the office of president. Both shall give full time to the Society under the direction of the Executive Committee.

Secretaries.

The secretaries shall act under the direction of the Executive Committee, carry on all the work of the Society not otherwise provided for, and perform such other duties as may be assigned to them by the Board of Managers and the Executive Committee.

Treasurer.

The treasurer shall receive all moneys belonging to the Society and shall receipt for the same. The treasurer shall keep an accurate account of receipts and disbursements, and all other financial transactions connected with the treasury of the Society. The accounts of the treasurer shall be examined by certified accountants selected by the Executive Committee. The treasurer shall report monthly to the Executive Committee the state of the funds, and whenever called upon shall exhibit the books, vouchers and securities to the members of the Executive Committee. The treasurer shall honor all orders of the Executive Committee upon the treasury. The treasurer shall pay all bills for office and miscellaneous expenses within the appropriations. The treasurer shall keep all uninvested moneys of the Society in deposit in such bank or banks as shall be approved by the Executive Committee, and in the name of the United Christian Missionary Society and subject to the order of the treasurer. The treasurer shall have the custody of all securities and property belonging to the Society, and will have authority to buy and sell, upon the approval of the Executive Committee, bonds and other securities belonging to the Society.

All annuity money shall be invested in interest-bearing securities until the death of the annuitant or annuitants.

The treasurer shall make an annual report to the convention of this Society.

The treasurer shall give bond in a respon-

sible Fidelity Company in such amount as the Executive Committee may deem necessary. The premium on said bond is to be paid by the Society.

Recorder.

The recorder shall keep complete and accurate minutes of the meetings of the Executive Committee, shall enter the same in a book provided for that purpose, and when possible shall present the minutes for the approval of the Executive Committee before adjournment of each meeting. The recorder shall inform the treasurer of all appropriations authorized. In the performance of other duties, the recorder shall act under the direction of the Executive Committee.

IV. Departments and Committees.

The work of this Society shall be conducted under such divisions, departments and committees as the Board of Managers and the Executive Committee may decide upon.

Committee on Time and Place. This Committee shall be chosen by the Nominating Committee and may act in conjunction with a similiar committee of the International Convention of Disciples of Christ.

V. Officers' Council.

The officers of the Society shall form a Council for the planning of the work and for executing the decisions of the Executive Committee between its meetings. The Council shall appoint its own officers and shall meet weekly or oftener as the work may necessitate. The Council shall prepare the agenda for the meetings of the Executive Committee.

VI. Auxiliary Organizations.

Any two or more persons may associate themselves together and form a local society auxiliary to the United Christian Missionary Society, by adopting the constitution and by-laws provided for such organizations by this society. Every auxiliary society so formed shall act under the direction of the Executive Committee of the United Christian Missionary Society.

To facilitate the organization of local societies auxiliary to the United Christian Missionary Society and for the purpose of promoting all the interests of this society, organizations may be formed in regions, states, provinces and countries. These organizations become auxiliary to the United Christian Missionary Society by the adoption of the constitution and by-laws provided for such organizations by this society, and all such organizations shall act under the direction of the Executive Committee of the United Christian Missionary Society.

State, provincial and regional organizations already existing may become auxiliary to the United Christian Missionary Society by adopting the constitution provided by the United Christian Missionary Society, or by so modifying their present constitutions as to bring them into harmony with the constitution of the United Christian Missionary Society.

All organizations auxiliary to the Christian Woman's Board of Missions, by virtue of their being constituent parts of that Association, become part of the United Christian Missionary Society, acting under the constitution provided for such constituent organizations by the United Christian Missionary Society.

Organizations of women for regions, states, provinces and countries, auxiliary to the United Christian Missionary Society, may at any time unite with the other missionary organizations for their respective regions, states, provinces and countries, provided such are affiliated with this society and desire to organize with an equal representation of men and women in official representative and executive capacity.

VII. Admission of Other Societies.

Any general Society wishing to merge with the United Christian Missionary Society shall make application to the Executive Committee of said Society. Conditions for such merger shall be formulated by said Executive Committee subject to approval by the Board of Managers and the Society.

VIII. Amendment.

An amendment to these by-laws may be made at any regular meeting of the Society, provided the amendment has been considered previously by the Executive Committee and the Board of Managers.

Note

Article X of the above draft was numbered VI in the Joint Board Conference of March 11, 1919, and in the form below went to the Committee on Cooperation and Unification as a recommendation from that conference. The changes both in form and in numbering were made by the Committee on Cooperation and Unification in redrafting the document. The Board of Education has not met since April 4, 1919, when it adopted the entire article in the following form:

ARTICLE VI

The United Christian Missionary Society, the Board of Education and such other organizations of Disciples of Christ as may be mutually agreed upon shall arrange for general headquarters.

The United Christian Missionary Society, the Board of Education and such other organizations of the Disciples of Christ as may be mutually agreed upon shall create a promotional department for the purpose of promoting the United Budget, campaigns for bequests, annuities and other funds, and for other promotional activities.

The International Convention of the Disciples of Christ

THE time is October 13-20. The place is Cincinnati, Ohio, a city fairly central as to location, and easily accessible from all parts of the continent. Cincinnati is the birthplace of our organized missionary work, and is the home of two of our missionary societies. Twenty years ago the Jubilee convention, in some respects the best convention in our history, was held in this city. The coming convention promises to be an improvement on the Jubilee convention. The people of Greater Cincinnati will leave nothing undone to make the convention a perfect success. They have secured Music Hall, one of the finest convention halls in America. Music Hall is reached by street car from the hotel district. Those who prefer to walk can cover the distance easily in ten minutes.

The Cincinnati convention will mark an epoch in the history of our missionary undertakings. In case the organizations interested vote in favor of the "Suggested Articles of Agreement," a meeting of the members of these organizations will be called to organize the United Christian Missionary Society, to adopt a constitution and by-laws, and to elect officers, the Board of Managers, and the Executive Committee.

It is very desirable that the attendance this year should be both large and representative. Those who attend should plan to remain until the end of the convention. As there was no convention last year on account of the influenza, and as the unification contemplated is a matter of first importance, the friends of the work should not consider it a hardship to remain one day or two days after the regular convention, or even longer, to complete the task in hand.

Monday, October 20, is the day named for the organization of the United Christian Missionary Society, the adoption of the constitution and by-laws, and the election of the officers, the Board of Managers and the Executive Committee.

To Win the World

Would you win all the world for Christ?
One way there is, and only one:—
You must live Christ from day to day,
And see His will be done.

But who lives Christ must tread His way,
Leave self and all the world behind,
Press ever up and on, and serve
His kind with single mind.

No easy way—rough-strewn with stones,
And wearisome, the path He trod.
But his way is the only way
That leads man back to God.

And lonesome oft, and often dark
With shame, and outcastry, and scorn
And, at the end, perchance a cross,—
And many a crown of thorn.

But His lone cross and crown of thorn
Endure when crowns and empires fall.
The might of His undying love
In dying conquered all.

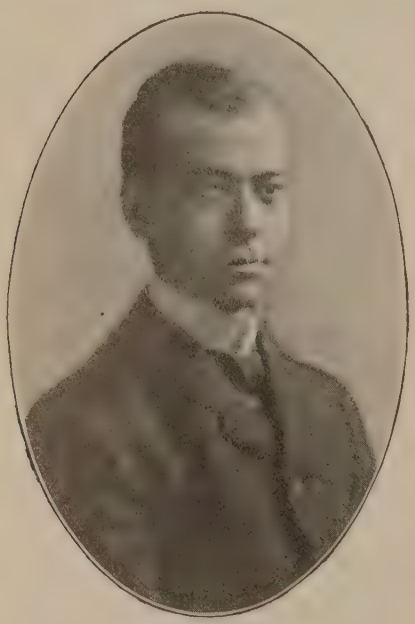
Only by treading in His steps,
The all-compelling ways of Love
Shall earth be won, and man made one
With that Great Love above.

—*John Oxenham.*

Location of Homes for Children

FOR the sake, especially, of children that cannot be placed advantageously in family homes, homes for their care are located either in or adjacent to good cities where the children may go out to the public schools, go out to a good church and a good Bible school; where life can be made as nearly normal homelife as possible. Located in cities it is easy and inexpensive to put them through grammar school, high school, and then through some good vocational school, thus making them self-sustaining at a nominal cost. There is in the city the added advantage of the very best medical and dental service free. One boy of our acquaintance at six was without parents and with only one leg. He has now grown to manhood, and is a trusted employee in a great commercial house, sustaining his own home, as valuable as the average citizen in his community.

Bible School, Maryville, Missouri, Whose Easter Offering for



Beal Roseberry, Superintendent, Maryville, Missouri

WE are greatly pleased to be able to furnish the readers of WORLD CALL with a picture of our great Bible school at Maryville, Missouri, and a picture of its efficient, devoted superintendent, G. B. Roseberry. This school for many years held the banner for the largest Easter offering made by any school outside St. Louis. In those early years when the Association was young and struggling for existence the Maryville Bible school and church stood by it, never for a single moment wavering in their fidelity. Preachers came and preachers went. Sunday school superintendents came and went, but the interest of the school in the Association's ministry of mercy never slackened. This year the Easter offering was $420. This is the banner offering from this banner Sunday school. Nowhere outside of the Union Avenue Sunday school of St. Louis has such unfailing devotion been found. Rain or shine, year in and year out, this school has always answered the orphan's cry.

Such unfailing fellowship is thrice blessed. It blesses the people who give; the children who are helped; and the Association both in present funds and future assurance.

The New Chivalry

STANDING in our midst in the spirit of truly chivalrous Christian manhood, Paul says: "We that are strong ought to bear the infirmities of the weak." How is this to be done? Let a simple illustration or two suffice. The day was hot and dusty, the car was crowded. At a way-station a stylishly-dressed young man came in. He had scarcely taken his seat when he noticed across the aisle from him a tired woman holding a sick baby. The mother's face was the picture of distress and despair. The baby was almost too sick to cry. The young man leaning over and addressing himself to the woman said, "Madam, you look tired and worn. Let me take the baby while you try to rest a little."

The woman was greatly surprised. This was the first kindly notice she had received and it came from such an unexpected source; for most of the passengers had marked the young man as a dude. "I thank you, sir, I am tired," she said, as she prepared to entrust the baby to the care of the stranger. "I will hold the little fellow as carefully as I can," said the young man. "He seems to be very sick; have you come far?" "Yes, all the way from Black Hills. Baby was well when I started. I am on my way home to friends in the east. My husband—my—" and here the words were choked by a sob. "I understand," said the young man, in sympathetic tone, as he noted the bit of crape in her hat. By this time he had the baby folded in his arms. "Now you can rest awhile," he said. "You need not worry about the baby; he is all right. Have you far to go?" "Yes, to Connecticut," she said, as she wearily folded a shawl to be used as a pillow preparatory to lying down to rest in the seat. "I see," said the young man, "and you can't afford the expense of a sleeping car." The woman blushed slightly as she placed her head on the arm of the seat, and several big tears ran down her cheek.

Shamed by the action of the young man, a woman passenger came forward and offered to take the baby. Freed from his little charge, the young man took advantage of the first stop that was made, and rising in his seat, said, "Ladies and gentlemen, here is an opportunity for us to show that we have been reared in a Christian land and have had Christian parents. This poor woman," pointing to the now sleeping mother, "is making a long journey. Her husband is dead and her baby is sick and she is without money. What shall we do about it?" A big fellow jumped up and said, "Why, we will take a collection, of course, that's what we will do about it." In a few minutes a generous collection was secured, and in less than half an hour the tired mother, with her sick child, was comfortably resting in the berth of a sleeping car. This is what is meant by the new chivalry. In every walk of life knights of this new chivalry are needed to live in the spirit of the Master, using their strength, whether it be wealth, intelligence, physical power, or position to bear the infirmities of the weak. Jesus went about doing good.

The Forsaken Taken Up

"WHEN my father and my mother forsake me, then the Lord will take me up." So wrote the great psalmist in the long ago. It was true then and it is true now that sin often causes parents to forsake their offspring. And, thank God, it is true now, as it was then, that the Lord takes up the forsaken one. No greater privilege belongs to the people of God than that of acting as His agents in rescuing and ministering to the neglected and deserted little ones whom he loves.

For thirty-three years the National Benevolent Association of the Christian Church has been an increasingly effective instrument in the hands of the brethren for the carrying on of this blessed ministry.

Recently a group of four brothers and sisters was rescued and placed in our St. Louis Home. Already two of them, the older boy and the younger girl, have been taken by excellent Christian families. We doubt not that the beautiful baby boy and his sister who remains will soon find a home with a family of the Lord's people.

Is it not almost beyond belief that these innocent and superior children should have been neglected and deserted? Can you think of anything more worth while than rescuing such children and transplanting them into homes of Christian culture and refinement, where they will have the opportunity for right development that all precious little ones should have?

As the fact is borne in on our hearts with tremendous force that today thousands equally innocent and equally precious little ones; even in our own fair land, are in the same sad conditions out of which these have just been rescued, we wish for a hundred thousand tongues that we might before the going down of today's sun bring a knowledge of this great need and this unequaled opportunity home to

the National Benevolent Association Broke Its Own High Record

the heart of every true disciple of our Lord.

The thirteen institutions of the National Benevolent Association are heroically giving full measure of devotion and service to the unfortunate child, the destitute sick and the indigent, aged disciple. They are offering this labor of love in the name of Christ and the brethren. They believe that this great brotherhood, preaching a matchless plea, wishes also to render the largest and best practical service in this Christlike and Christ-appointed ministry of the helping hand and the compassionate heart.

Without a single exception these splendid homes are today doing more and better work in child saving than ever before, in spite of the handicap of inadequate buildings. We know there are large-hearted financially-able brethren near each of the homes who if rightly informed of their condition would take great pleasure and pride in building up beautiful monuments to the love of Christ for the poor and needy. We have great faith in our brethren; we know their hearts are right. MRS. J. K. H.

A Beautiful Ministry Appreciated

TWENTY-EIGHT years ago, when I was just a care-free little girl of twelve years, my health failed and in spite of all that was done for me, my condition grew worse until I became as helpless as a baby. When eight years ago my devoted mother was called away, I was without a home, and my only known relative an unmarried half-brother. Then through the great kindness of the Christian Church, I was admitted to the Christian Hospital at Valparaiso, Indiana, to be cared for until called up higher. By this kindness, I have been saved from the bitter humiliation of having to go to the county farm. My sincere appreciation and gratitude will be life-long.

FRANCES CAROLINE SMITH.

This message was written with the greatest difficulty by a woman who is absolutely helpless and alone in the world. She has been under the tender care of the Christian Hospital at Valparaiso, Indiana. There is no hope of recovery. Hers is one of the most remarkable examples of the triumphs of Christian faith. Though bound in body, her faith-free soul constantly radiates light and warmth.

Mrs. Denton has undergone a serious operation for goiter, and is home from the Valparaiso Christian Hospital. She is recovering normally. A great load has been lifted from our hearts. Dr. Schroeder of Chicago was assisted by Drs. Blount, Stoner and Powell, of the local staff.

I am writing to bear testimony to the gratitude that both Mrs. Denton and myself feel and to our appreciation of every branch of the service in the Valparaiso Christian Hospital.

The superintendent, Miss Galbraison, is just as competent and attentive as one could be. Under her supervision things move like a splendidly managed community. Sympathy as well as competency seasons the service and makes it truly Christian. The nurses are attentive. The whole impression one gets while lying there awaiting the slowly working processes of recovery, as call bells ring and nurses answer on the instant, night and day, is that of sympathetic service. Operating room, patients' rooms, beds, halls and floors, linens, accessories and the scientific care of all, spell wholesomeness and efficiency.

The local board is thoroughly committed to the work and the secretary, Mrs. Cora Benham, takes far more than a business interest in what goes on there.

We are delighted and can not refrain from writing about it.

The crowded condition of the hospital, puts a heavy tax on the general nursing force. Miss Galbraison needs some young women from Christian homes to take up the courses as student nurses. The opportunities in this hospital, though a small plant, are better to get a varied experience than in many larger ones,owing to proximity to Chicago and the great Calumet manufacturing district. The hospital is affiliated with the city hospital of Indianapolis, where the last year of the course is taken. The Christian church is only one block away.

We are looking for the day of even greater things in Valparaiso Christian Hospital, one of the many branches of our National Benevolent Association's work.

H. A. DENTON.

Christian discipleship, if true to its higher significance, cherishes a world-consciousness as broad as humanity, and as far-reaching as the love of Christ.—*James S. Dennis.*

Christian Hospital, Valparaiso, Indiana

Interchurch Conference of City Workers

Report of Committee on Findings

WE, the undersigned, pastors and representatives of various national, state, and city missionary societies of the Disciples of Christ, being delegates to the conference of city workers held in Cleveland, Ohio, June 10 to 12, inclusive, under the auspices of the Interchurch World Movement, having given careful consideration to the various phases of the movement as presented in this and previous similiar conferences, and having discussed the same among ourselves, desire to record our hearty approval and endorsement of the movement as a whole, and to express our conviction that it has arisen in the providence of God and is destined to result in unmeasured blessings, both to the Church and to the world.

We are convinced beyond peradventure of doubt that it is a step in the direction of Christian unity; that it is a practical plan for expressing the measure of unity we now enjoy, and that it is destined to meet a situation arising out of the great war through which the world has just passed, which is pregnant with opportunity and which lays upon the Church unprecedented responsibilities.

We therefore feel it to be both our duty and our privilege to urge the Disciples of Christ everywhere to lend the fullest possible cooperation to the movement in every way that may be suggested as the plans, now only tentatively developed, are worked out in greater detail through the months that are before us.

We especially urge all our organized agencies, as well as local churches, to proceed as rapidly as possible to make careful surveys of their several fields, to ascertain their needs and the opportunities which they present for development; and that they cooperate in every way with the survey agencies of the Interchurch Movement to the end that we may be adequately represented in the united budget which is to be formed, and that we may share properly, both the responsibilities and the advantages of the campaign which is to follow.

We recommend that in all cities where we have more than one church some immediate steps be taken looking in the direction of closer cooperation and better coordination of effort, and that in the larger cities especially, City Unions be organized and the city-wide plans, looking well into the future, be carefully formulated.

We desire also to express the profound conviction that the time has fully come when without neglecting in the least the rural communities, the Disciples of Christ must be awakened and aroused to the importance of the city as a field of vast missionary importance and one which can no longer be neglected. We believe that if we are to do even fairly well our share of the work in the redemption of American cities, the attention of the whole brotherhood must be called to them. We note especially:

1st.—The urgent needs of downtown churches, which, in the discharge of the important and difficult tasks that have fallen to them, must be equipped for a variety of ministries and must sustain in each case a greatly enlarged staff of paid workers, calling for vastly increased budgets for local expenses which in many cases at least will have to be provided from outside sources.

2nd.—The urgent need of work among foreign speaking peoples who, as yet, are largely unevangelized. Our own work among these peoples must be greatly extended and enlarged. We must not be afraid to venture in this ministry which looms into such vast significance as we face the facts which are continually appearing in the social and industrial unrest of the times. The church must face the situation as it is and meet it, not with measures of oppression or repression, but with intelligence and sympathy, and in a spirit of cooperation with those who have come from other countries to dwell in our midst. If the cities are to be redeemed the foreigners who dwell in them in such vast numbers must be Americanized and evangelized, not simply by methods of propaganda, but by sympathetic, vital touch with them.

3rd.—The importance of training a leadership for city churches and city ministries of every sort. Money is needed in vastly increased amounts, but a more fundamental need is that of calling out and training an army of young men and women who, in the spirit of crusaders, will enter our cities to undertake the difficult and discouraging and yet rewarding tasks which the city presents. The Word must again become flesh and dwell in the cities where vast throngs of people are like sheep without a shepherd. We urge therefore that immediate steps be taken to recruit young people for our colleges and that those now in our colleges have their attention called to the cities as presenting rare opportunities for the investment of their lives.

In conclusion we desire to express the deliberate conviction that the Interchurch World Movement presents not only a challenge to every disciple but that it opens the door through which the Church may pass and come again into leadership and glory.

PERRY J. RICE, Chicago, Ill.,
WILLIAM D. RYAN, Youngstown, Ohio,
JAMES E. DAVIS, Kansas City, Mo.
Committee.

W. H. ALLEN, New Orleans, La.
G. W. MUCKLEY, Kansas City, Mo.
C. R. STAUFFER, Cincinnati, Ohio.
F. D. BUTCHART, Cleveland, Ohio.
F. H. GROOM, Des Moines, Iowa.
M. M. MOSS, Minneapolis, Minn.
H. B. MCCORMICK, Cleveland, Ohio.
J. H. GOLDNER, Cleveland, Ohio.
CARREL W. FLEWELLING, Cleveland, Ohio.
WALTER SCOTT COOK, Lakewood, Ohio.
E. B. BARNES, Cleveland, Ohio.
I. J. CAHILL, Cleveland, Ohio.
GRANT K. LEWIS, Cincinnati, Ohio.

The Interchurch World Movement and the American City

I. *The Approach in the Matter of a Survey.*

1. Contact will be established in the first place with the official representatives of denominational home mission or church extension agencies functioning in the city or in a county in which there may be smaller cities.

2. In conference with such official home mission representatives the procedure to be followed in setting up the local Interchurch Survey Committee will be agreed upon. It will be important that such local committees include local pastors and laymen.

II. *The Aim and Scope of the Survey.*

The objective of the Interchurch World Movement survey is to discover and develop an adequate program for the Protestant churches of the cities of America.

It will aim to furnish local city mission or church extension societies, or churches carrying on mission work in the city, with the data necessary for an adequate city program, a program to be budgeted in the terms of church buildings, equipment, manses, leadership and maintenance. The survey will cover (a) downtown, immigrant, industrial and exceptional communities or groups; (b) other residential communities; (c) and will review all existing home mission and church extension projects in the city.

In recognition of the fact that the Church can only fulfill her task in the city by bringing every local church to the maximum of service, and through the coordination of the interest and effort of all the churches as over against the city's need, the Interchurch World Movement in the city Survey will aim also—

(a) To have each local church self-sustaining as well as aid-receiving, make a study of its own neighborhood, its own organization and work, in order to raise the standard of its service.

(b) To have the churches individually and as a group take account of the economic, social and civic conditions in the city in order that the Christian forces may better cooperate in the building up of a Christian community life and in setting up a Christian social order.

(c) To study all social and religious agencies at work in the city, with a view of unifying their purpose and of securing the largest measure of cooperation.

III. *Method of Survey.*

1. Local Committee: A local committee will be organized as suggested above. Appoint a director where necessary.

2. Denominational Classification of Projects: Each local denominational agency will prepare at once and submit to the survey committee a preliminary classification of all the churches of the city of that denomination, listing same on a sheet to be furnished, under the following classifications:

Class 1. Aided churches which, with proper promotion, may come to adequate self-support within five years.

Class 2. Aided missionary enterprises which, without reference to prospects of self-support, may with proper development occupy a position of strategic importance in the service of an exceptional community, such as a church in a congested downtown or immigrant community.

Class 3. A problematical church—where uncertainties of population, of industry or other factors raise a question as to its future. This class will include churches which ought to be transferred to other denominations or abandoned.

Class 4. Self-sustaining churches which, with new equipment, added leadership and maintenance, would greatly increase their service to the community.

Class 5. Other self-sustaining churches.

The denominational agency will also furnish a list of all communities not now occupied by the denomination for which it has a

sense of responsibility and contemplates work.

3. Statement of Present Denominational Programs: In those cases where the denominations have more or less mature programs for the development of existing projects or the entering of new fields, it is deemed highly important that these be offered for consideration and discussion.

4. Preliminary Mapping of the City: Large wall maps will be prepared. It is desirable that at least three maps be made,

(1) Showing the location of all churches, synagogues and Christian agencies, with key. (Interchurch Headquarters will furnish standardized legend.)

(2) Showing the areas in which recent immigrant populations and other special populations are predominant. This map will also show the present movements of such populations. The same color designations will be employed in all cities, according to a scheme to be furnished.

(3) Showing the industrial concerns of the city and industrial populations.

5. Districting the City: District the city according to natural local and neighborhood conditions for the purposes of survey and cooperation. In large cities secure a local committee and director for the survey in such districts. The boundaries of these districts should conform with census units to be used in the next census.

6. A Study of the Local Community and the Local Churches: In the different neighborhoods and districts of the cities the following studies will be made through the churches:

(a) A population census with a tabulation of the facts secured, such as racial, religious, economic, family, etc.

(b) The social problems in the neighborhood or district of a city.

(c) A study of the local church and its contacts with the neighborhood and the community as a whole, including—

(1) The church building and its equipment.

(2) Membership, organization, staff and budget for maintenance and benevolence.

(3) Religious education and community service.

(4) Worship and the pulpit. Recruiting.

(5) A program for the future and a summary of needs.

7. A study of the churches in their relations to the larger life of the community and some of its special problems, to include:

(a) The present interchurch organization of the community.

(b) The methods by which the churches thus organized are related to the civic, philanthropic, recreational, industrial, educational and labor organizations of the community.

(c) Studies in social problems of the community in which the churches have or should have special interest.

Ministerial Relief Bricks Without Straw

IT is interesting to note how widely our aged veterans of the Cross are scattered. They are found in 31 states, Canada and England. Largest number in Missouri, 30 in all. Indiana is next with 20, California, Illinois and Ohio each have 15, while Texas has 14, and Kentucky 13.

It is also of interest to note the number of states where the aged preachers and families are found in largest numbers that give less to this sacred cause than is paid into the same states by the Board of Ministerial Relief.

Of 16 principal states where 170 of our 216 Veterans are found, it is to be noted that 111 of them live in the 9 states that do not give to the Ministerial Relief as much as they receive. In the 5 states which give more to the Board of Ministerial Relief than is received only 59 of these saints of the faith are found.

If the 9 states above mentioned had only given as much as they received from the Board of Ministerial Relief there would have been added to the receipts of last year over $12,000. This would add $56 per year to each family on the roll, or it would carry the entire roll for over two months, or it would enable us to add to the roll 45 more of those who need help. The five states that gave more than they received show a total of $2,538.47 more given than received. If all the states had come up in this same ratio there would have been a wonderful increase in the receipts. If these 5 can do this why cannot all?

Could any less than this simple but urgent call be made—that each state give at least as much as it receives? This sounds almost grinding; it does not have the ring of generosity. And yet if these states that are behind would come to this aim, it would mean a great increase in the support of the Board of Ministerial Relief, and with it a real recognition of this tender but just cause.

This ratio must be changed. Some of us have full faith to believe that it will be changed—even this year. We cannot answer the many calls that come and the great need for increase in the amounts paid unless the churches furnish us the means. We are paying our beloved who look to us for comfort now in their need, after a life worn out in God's and humanity's cause, 74⅓ cents per day, not even the One Dollar per day we have talked of. Help remove this shame from the Church of our Lord.

Not for criticism, but in kindly spirit for study, we give the 14 states mentioned with support for and amount paid to the Board of Ministerial Relief, believing that when the facts are known these conditions will be made right.

STATES	Contrib. to Mins. Rlf. Last Year	Pd. by Rlf Bd. to Vet in the St.
California	$1,608.02	$3,885.00
Colorado	555.58	1,200.00
Illinois	2,476.01	3,345.00
Indiana	4,531.74	4,203.96
Iowa	2,464.02	1,719.96
Kansas	1,616.55	2,280.00
Kentucky	3,254.20	2,892.00
Missouri	4,671.67	6,996.00
Ohio	5,201.12	4,020.00
Oklahoma	852.51	2,640.00
Oregon	453.49	1,680.00
Pennsylvania	2,283.31	1,260.00
Texas	1,634.21	3,212.00
Virginia	850.50	1,980.00

BOARD OF MINISTERIAL RELIEF.
F. E. SMITH, Secretary.

The Zest of Life

Let me but live from year to year,
With forward face and unreluctant soul.
Not hastening to, nor turning from the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils, but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.
So let the way wind up the hill or down,
Through rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown.
I shall grow old but never lose life's zest,
Because the road's last turn will be the best.

—*Henry Van Dyke.*

Buenos Aires Workers

GROUP of workers taken in the patio of the mission house at Buenos Aires. They are from left to right, seated: Srita. Fernandes, Mrs. Reavis, Miss Smith, Miss Orvis, Mrs. Lemmon, Srita. Colmegni, Srita. Azzati; standing: Sr. Maradei, pastor of the Italian Church, Srs. Navarrete, Blanco, and Galizia, Seminary students; Mr. Lemmon, Mr. Reavis; Srs. Luque, Azzati, and De Cesare, also Seminary students, except Sr. Azzati, who is a student in the National College and teaches in Colegio Americano. The three girls were in a kindergarten training class and helped in three of our Sunday schools.

Mr. Hunt and Chinese Assistants

William Remfry Hunt Decorated

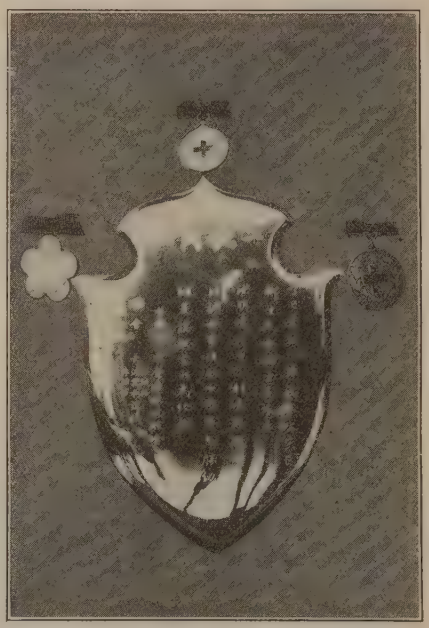
MR. HUNT has been in China for thirty years. Because of service rendered during the revolutions and famine, he has been decorated by the Chinese Government and by the Red Cross Society.

His studies in the line of geographical science, and his skill in map-drawing, led to his election in London as a Fellow of the Royal Geographical Society. In the revolution of 1911, his maps of the Anhwei province served a good purpose.

In the revolution of that year, on taking his family from Chuchow to Nanking, by order of the consuls, he was prevented from returning to the city. China was in chaos. Calls for help came from the Red Cross Society. Mr. Hunt was appointed Red Cross Chaplain with the forces from the province of Kwantung, and served with them in the attack and capture of Nanking. He was with the armies from Chinkiang to Yao hwa-men, and at Nanking. He attended the wounded with the stretcher bearers, and took them on the iron-armoured cars to the base hospitals. At the burning of the Manchu city, he was in Nanking and assisted the Manchus to escape massacre, and aided in food distribution. For this service the Chinese government gave him its military medal and an illuminated address with its military ribbons. For this service, too, the Chinese government Red Cross Society gave him its silver Red Cross service medal.

In October, 1916, the Red Cross Society asked him to go north in Anhwei province and investigate famine conditions. He did this, drew maps of twelve magistracies and reported. The Red Cross Society sent him 6,000 sacks of rice, and 6,000 suits of warm clothes. Men worked on the roads, and on dykes to prevent further floods and were fed and clothed. Gaunt, gray, famished groups in thousands hunted and haunted him and his associates. Soldiers had to be armed to maintain order. Crowds knelt in prayer before receiving the food. This boomed missions.

Mr. Hunt and his associates were entrusted with this service because the local Chinese officials were not to be trusted. The implicit trust the Chinese government placed in the missionaries is the highest commendation of their honesty and efficiency. The service rendered during the famine put the missionaries in touch with the leaders of the cities, and it worked admirably for the cause. For this the Chinese Red Cross Society gave Mr. Hunt a special service gilded medal and a fine illuminated address.



Silver Shield Presented to Mr. Hunt

In connection with the famine service the Red Cross Society recently sent to his home in Nanking, by official service, an engraved silver shield about eight inches by five. It is mounted on black ebony and encased in a frame, and made so as to sit on a stand. Mr. Hunt thought it should be melted into coin and sent around doing good, but the officials believed its testimony would inspire the Chinese and line up missions to effective cooperation with the Chinese government in its reform movements.

The statement accompanying the silver shield reads as follows:

"On behalf of the Joint Chairmen, Messrs. Li Ching-fang and Yu Shou-ping and the members of the Anhwei Famine Relief Committee, I have the honor to hand you under separate parcel a Silver Shield specially engraved with Chinese words expressing your great work in connection with the relief affairs, which Silver Shield is intended to be presented to you by the Committee as a souvenir in commemoration of your philanthropic assistance kindly rendered to the Anhwei people. In the same parcel please find one Silver Shield issued in honor of Mr. Ko Lun Po, with desire that you will be good enough to have same conveyed to him at your earliest convenience.

"I am handing you also herewith two certificates in connection with the Shields." This was signed by Shen Tun-ho, vice-president of the Red Cross Society of China.

The translation of the inscription on the shield is as follows:

His Outlook is Humanity

SUMMER SOLSTICE of Fifth Year of Great and Illustrious Republic of China, in the year 1916, and through the autumn days our two provinces of Kiangsu and Anhwei were in the distress of wide and devastating famine. The floods caused this. The people had no hope. The Chinese Red Cross Society and the Anhwei Famine Relief Committee besought and appointed Rev. W. Remfry Hunt,

Boats Loaded with Rice for Famine Sufferers

F. R. G. S., to sacrifice himself and face its fatigue and perils, and investigate the famine regions. This resulted in effective administration and relief. This silver shield expresses admiration and commemoration of great work and kind service rendered to the people of the provinces of Anhwei and Kiangsu.

Seal of the Red Cross Society of China.

Signed by the Chairmen,

Li Ching Fang,
Yu Shou Ping.
Shen Tun Ho,
Vice-president.

Quarterly Meeting of the American Christian Missionary Society

ONE of the outstanding advantages in organization possessed by the American Christian Missionary Society is its constitutional provision for a quarterly meeting of its responsible directors. These men are chosen from a wide range of territory, thus avoiding localized control of a great enterprise.

The quarterly meeting was held in Cincinnati, June 13. The following members were present:

A. M. Harvuot, Cincinnati; A. R. Teachout, Cleveland; James L. Wright, New Orleans; Joseph W. Hagin, Covington, Kentucky; W. Hume Logan, Louisville; Grant K. Lewis, Cincinnati; B. L. Humbert, Cincinnati; Carey E. Morgan, Nashville, Tennessee; F. W. Burnham, Cincinnati; R. H. Miller, Detroit, Michigan; A. U. Chaney, New York City; E. M. Bowman, New York City; C. M. Rodefer, Bellaire, Ohio; C. R. Stauffer, Norwood, Ohio; George W. Muckley, Kansas City, Missouri; Roy K. Roadruck (Acting Bible School Secretary in Mr. Hopkins' absence).

The death of Benjamin Sebastian, trustee and treasurer was noted and the following resolution was passed:

"The attention of the Board is called to the unusual absence from its session today of our honored and beloved treasurer, Benjamin Sebastian. He will meet with us no more. It is known to all of you that Mr. Sebastian suffered a stroke of paralysis in February of this year and that since that time he has steadily failed in health. The end of his earthly career came at his home in this city on Thursday, June 5, and his body was laid to rest on Saturday, June 7, 1919.

"Mr. Sebastian became a member of this Board of Trustees in 1901 and has served continuously since that time. In 1908 he was elected treasurer of the Society and during these eleven years has faithfully served in that capacity also. He has ever been ready to respond to call; he has given of his time and thought conscientiously to the work of the Society. In the dark days of our deepest indebtedness his personal influence contributed measurably to securing the necessary credit with which to carry on the work of the Society. He stood high as a business man in this city; of unimpeachable integrity. As treasurer of the American Christian Missionary Society he regularly attended the meetings of the Board and the annual Convention and was always alert to the interests of the Society. In view of these facts it is proposed that the Board adopt the following resolution:

"Whereas, Our beloved and honored brother, Benjamin Sebastian, has been removed by death from his faithful services to the American Christian Missionary Society as treasurer and a member of its Board of Trustees.

Wherefore, be it resolved, That the Board of Trustees, in regular session on this, the 13th day of June, A. D. 1919, hereby express its sorrow and deep sense of loss in the death of Brother Sebastian; that a copy of this statement and resolution be spread upon our records in testimony of his valued service and of our high regard for him as a man and a servant of our Lord Jesus Christ, and that a copy be sent to his bereaved family."

Approval was voted of the Interchurch World Movement and the officers were authorized to underwrite, in connection with the Board of Church Extension, the sum of $40,000 on expenses.

The treasurer's report was approved. For details see financial report of societies on another page.

The finance committee reported the audit of bills payable and authorized their payment.

The recommendations of the committee on permanent funds directing the officers to make certain specified investments, were approved.

The committee on evangelism recommended the following appropriations, which were approved: Glen Park, Gary, Indiana, $900; Fifteenth Street, Washington, D. C., $400; South Lubec, Maine, $185; Highland Park, Chattanooga, $600; State Secretary, South Dakota, $200; Cleveland, Tennessee, $500, and the conditioned gift of a lot; Ogden, Utah, $600; Lakeland, Florida, $300.

Other applications were considered and referred to the executives for investigation and action.

It was voted to join the Board of Church Extension in asking the Cincinnati convention to authorize the granting of outright gifts to certain strategic enterprises in addition to its long time and successful loan policy.

Authority was given to advance for Ridgewood Heights, Brooklyn, part of $20,000 as needed.

Operating expenses for the Vacation Bible School in the Community House, New York, approximately $1,000, were authorized.

It was voted to postpone purchase of property for immigrant work in the Halsted street district, Chicago, pending the city survey by Interchurch World Movement.

Provision for the future of our work in Norway was made under the advice of committee on foreign relations.

The report of the committee on reconstruction, which provided for the continuance of our work at Waukegan, Illinois, and Newport News, Virginia, the settlement of accounts with chaplains and the General Wartime Commission, was adopted.

The recommendations of the Bible School Committee were approved and there was a vote of hearty appreciation of services of Roy K. Roadruck, Northwest Superintendent, who was called to serve in place of R. M. Hopkins during the latter's absence in Syria. It was announced that Mr. Hopkins would be back about July 1.

Acting upon the request of the State Secretaries' Conference held in St. Louis last March the inauguration of a Rural Church Department with a secretary as soon as practicable was authorized.

The general outline of program for Cincinnati Convention was approved.

First Experiences in India

IT has now been two weeks since I wrote, and they have been very busy weeks, as we have been trying to get ready for the Convention and continue our language study at the same time. The Convention is now in full swing, and we are enjoying it to the full. All of our India missionaries are here and it is good to see them, especially those I had known in America. There are tents all over our compound and we all have our meals together in a large shed which was built for that purpose. Tomorrow evening and Tuesday morning we are to have Sherwood Eddy with us and expect to be greatly inspired by his visit.

At last we have our new beds, which we ordered made when we were over at Damoh Christmas time. Mr. Benlehr had them made by the boys in the workshop there, and then sent them over by express. When they arrived they were only frames with poles to hold the mosquito net over the top. There were no springs, and you would be surprised to see the kind of springs we have put into them. I went to the market and bought a couple of rolls of wide strong tape. It is a little over two inches wide and each roll contained about a hundred yards. First we wound this around the bed frame lengthwise, drawing it as tight as possible, and then we put it around crosswise, weaving it across the top. This makes a very serviceable and comfortable bed, and costs only about one-third or one-fourth as much as an iron bed with wire springs. Such a bed requires only a very thin mattress, but we had none at all except one which Mrs. Alexander had loaned us. We, therefore, went to the city bazar and hunted some ticking. Then a *durzee* (sewing man) came to the house and made the tick according to our directions. The next day I took the ticks to the bazar and found the cotton shop that had the best looking cotton and told them to put fifteen pounds of cotton into each mattress. As they had to beat up the cotton first, I went back in the afternoon to get them. The cotton was ready, but they had not yet filled the mattresses, so I had to wait a while. I went to a third-story room where a man was beating cotton. He had his face tied up so as not to get lint on his lungs. In a little while two women came with scales to weigh the cotton and stuff the mattresses. When they had put it in as evenly as they could, the man crawled inside and continued the evening process. When I finally got them home, we waited a couple of days for the *durzee* to come and sew up the ends and knot them, but as he did not appear, Alice and I did the job ourselves. That is the way to get a good mattress in India. You can buy one already made at one of the English shops, but it costs about twice as much and no one knows what is inside of it.

This evening most of us went over to the Methodist church and heard a sermon by Mr. Gordon, one of our missionaries. It was by far the best sermon I have heard in that church. During the Convention we have just about given up language study. I have conversation with my pundit every day, but Alice does not even do that as she is helping the catering committee and making herself famous by supervising the making of the tea and coffee in the morning and the tea in the afternoon.

FAY E. LIVENGOOD.

Interchurch Conference on Organic Union

By H. C. Armstrong

THE Ad Interim Committee of the Interchurch Conference on Organic Union has just issued its first statement. It sets forth the purpose of the committee and of the movement it serves and recites those great convictions which inspire the hope of union. There could hardly be any movement in which the Disciples of Christ would be more interested and more ready to cooperate. We rejoice in every movement that makes for the restoration of the unity of the Church. The statement is as follows:

A Conference on Organic Union, composed of representatives of Evangelical Churches, gathered in Philadelphia in December, 1918, at the invitation of the General Assembly of the Presbyterian Church in the United States of America.

Responsive to the request of this Conference, a considerable number of communions acting through their Executive Committees, Commissions on Unity, etc., have appointed members of an Ad Interim Committee charged with the duty of carrying forward the inquiry initiated by the Conference.

The immediate duty with which the undersigned are entrusted as members of that Committee, is that of inviting the various national church bodies to appoint delegates to a Council on Organic Union to be held late in 1919 or early in 1920. Arrangements for extending this invitation have been made.

In addition, we are asked to submit for the consideration of such Council, when it shall assemble, a plan or plans of organic union. Upon this task we have made a beginning and expect to be able to place in the hands of the delegates the results of our study some weeks in advance of the date which may be set for the meeting of the Council.

In undertaking the duties described, we are full of confidence and hope. We are persuaded that the large degree of spiritual unity already attained by the Evangelical Communions of America and expressed in manifold forms of fellowship and cooperative action is ready for still more distinct and outstanding expression.

We believe that the same fidelity to conscientious conviction out of which our division sprang now summons us under changed conditions and the steady movement towards a common mind to seek to overcome whatever of aloofness still remains and to enter a new era of united love and service.

It is our earnest conviction that we have no need nor right to postpone that era. Vast tasks, patent to all eyes, are impossible to our unorganized resources. A world broken and bewildered waits for the clear call and potent ministry of a united Church. Multitudes of true-hearted men and women now disheartened by divided counsels and frequent defeats will find hope and power in a movement toward unity.

While we find the call to unity in our shortcomings, we find it even more in our achievements. All can see the notable growth of our membership, the swift advance of the mission cause, the conquest of great public evils, the increasing volume of philanthropy, the steady leavening of the mind of the nation with the ideals of Christ. If our gospel is of such power that it can achieve these things through unrelated churches, what might it not achieve through a Church made one by its more abundant indwelling?

We ask our fellow Christians of every name to join us in our task. Let us move forward as far and as fast as we can toward the goal of unity. At no distant day we shall be able to answer our Lord's prayer that they all may be one.

Rev. William H. Roberts, *Chairman.*
Rt. Rev. Ethelbert Talbot, *Vice-Chairman.*
Rev. Rufus W. Miller, *Secretary.*
Rev. David G. Downey, *Historian.*
Mr. Edward H. Bonsall, *Treasurer.*
Land Title & Trust Co., Philadelphia, Pa.
Rev. Peter Ainslie, Baltimore, Md.
Rev. W. M. Anderson, Philadelphia, Pa.
Rev. H. C. Armstrong, Baltimore, Md.
Rev. Robert Bagnell, Harrisburg, Pa.
Rev. Wm. H. Black, Marshall, Mo.
Rev. F. W. Burnham, Cincinnati, Ohio.
Rev. Raymond Calkins, Cambridge, Mass.
Rev. H. K. Carroll, Plainfield, N. J.
Rev. R. R. Davies, Wilkes-Barre, Pa.
Rev. Edwin Hyle Delk, Philadelphia, Pa.
Rev. George P. Eckman, Scranton, Pa.
Rev. Chas. R. Erdman, Princeton, N. J.
Bishop H. H. Fout, Indianapolis, Ind.
Rev. Arthur T. Fowler, East Orange, N. J.
Mr. Alfred G. Garrett, Philadelphia, Pa.
Bishop John W. Hamilton, Washington, D. C.
Rev. Elijah A. Hanley, Rochester, N. Y.
Rev. J. Henry Harms, Philadelphia, Pa.
Rev. Hubert C. Herring, Boston, Mass.
Mr. Henry W. Jessup, New York, N. Y.
Rev. F. D. Kershner, Cincinnati, Ohio.
Bishop G. M. Mathews, Dayton, Ohio.
Rev. H. G. Mendenhall, New York, N. Y.
Rev. Frank P. Parkin, Philadelphia, Pa.
Rev. Robert Westly Peach, Newark, N. J.
Mr. George Wharton Pepper, Philadelphia, Pa.
Rev. George W. Richards, Lancaster, Pa.
Rev. John S. Romig, Philadelphia, Pa.
Rev. J. U. Schneider, Evansville, Ind.
Rev. H. F. Stillwell, Cleveland, Ohio.
Rev. A. C. Thomas, Milo, Iowa.
Prof. Williston Walker, New Haven, Conn.
Rev. Louis C. Washburn, Philadelphia, Pa.
Rev. R. E. Williams, Philadelphia, Pa.
Bishop Luther B. Wilson, New York, N. Y.
Rev. Cornelius Woelfkin, New York, N. Y.
Rev. H. Y. Yardumian, Philadelphia, Pa.

The Havens Home a Haven of Rest

THE HAVENS HOME for the aged has an interesting historical setting. The man who was instrumental in founding, and was a charter member of our first church in western New York was also the father of the woman who founded the Havens Home. This woman was Ursula Parsons Havens. She owned a few acres of land in the little village of East Aurora and decided to build a home for orphan children on it.

She was an eccentric but kindly woman. From her farm two miles east of the village she, in person, hauled the stone for the foundation with a horse and wagon. Every one was attracted by this sweet-faced old woman, dressed in a blue army overcoat and wearing an antiquated bonnet, perched on her high-seated wagon with a load of stone, driving down the principal street of East Aurora, and working with the men on the building. In a very real and innocently spectacular way she became a part of the concrete expression of the idea she had conceived.

While the building was in process of construction she took three friendless children to raise, but it was not just a success. When the house was finished she decided that old people needed help more than children, as she was convinced the majority of people were more willing to open their doors to children than to the aged.

She proposed to give the building to the state. This was refused because there was no endowment fund. She tried to meet this requirement but was taken sick and died before it could be accomplished. This was in 1892. Her wishes were expressed in an unsigned will and Mr. Havens gave the property to the New York State Missionary Society.

After many trials, on the 4th day of April, 1895, it was opened with a supper, eighty people coming out from Buffalo. When they went home they left one inmate, Mrs. Nickerson. For seven years the home was virtually run by three women, Mrs. W. K. Taber, Mrs. Calista Havens and Mrs. J. J. McBurney, the matron, who was a most efficient woman. While the other two of the trio were devoted to the home, special mention should be made of the gracious and disinterested service of Mrs. Taber.

The State Board gladly gave the property into the hands of the National Benevolent Association, March, 1902. The first inmate to be taken after the transfer was Mr. Dunn, of Coffeyville, Kansas. The poor old man's journey was long and tedious. He had been living somewhere among the Indians. He was given a bath the night he arrived and the next day when the nurse told him he must take another bath he exclaimed in surprise, "What, another! I'd rather go back and live with the Indians!"

Mr. and Mrs. C. H. Nearing conducted the home most efficiently for the past twelve years, until the death of Mr. Nearing, November 7, 1918. Mrs. Nearing went bravely on with her gracious ministry, but has decided that she cannot continue alone in the work that had taxed two. On January 13, 1919, a new Board of Management was elected and organized with G. M. Kirby of Buffalo as president; Mrs. George W. Smith of Buffalo, vice-president; J. W. Kibler of Tonawanda, secretary; Mrs. Charles Kates of Buffalo, treasurer; and W. C. Shepherd of Buffalo, Chas. H. Bloom and Mrs. G. B. Evans of North Tonawanda, Mrs. J. C. Burkey of Niagara Falls, and Mrs. L. E. Meade of East Aurora, as additional members of the Board.

Mr. and Mrs. R. A. Burriss of Berryville, Arkansas, have been employed as superintendent and matron and began work May 1, 1919.

The home can accommodate twenty-two inmates and at the present time all rooms are occupied. It is free from debt, is beautifully located but is sadly in need of repairs and modern improvements. Because of these very apparent and urgent needs President Kirby in his inaugural address on January 13 outlined plans for a new modern building to cost approximately $50,000. The enthusiasm engendered by this speech resulted in five volunteer subscriptions of $500 each. With this beginning and under the efficient management of the new Board it is felt that the new building is in sight in the near future.

"Lend a Hand" Class at Humeston, Iowa

MANY classes take up some one interest and do good things for it, but these girls from ten to twelve years of age take permanent interest in every activity of the whole church.

The quilt in the foreground was pieced by these girls under proper supervision, and after it had taken first cash prize at the county fair, along with a good comforter it was sent to the Child Saving Institute at Omaha, Nebraska, one of the orphanages of the National Benevolent Association.

In six months this class made and paid over $21 on the general expenses of the church. They made $53.51 and presented to the Red Cross a "name quilt" for sick soldiers. They paid $10 on the recent Easter offering and now they propose to aid the church at Humeston to furnish full support for one orphan through the National Benevolent Association, a project which is practically assured.

Mrs. C. S. Humeston, division superintendent and Mrs. J. D. Pontius, teacher, are also in the picture.

CHARLES E. SMITH.

Evangelistic Work in Mahoba District, India

WE are glad so many missionaries have returned and some new ones have come. We feel that this will relieve the pressure in several places. One of these places happens to be Mahoba. Dr. Dill is to be located here from May 1.

The month of November was spent in camp in the out-stations. I held a week's evangelistic meeting in each place, doing most of the preaching myself. The meetings were well attended, opened the way for a larger work, made new friends and encouraged our workers. Under the direction of an Indian pastor our people held some evangelistic meetings which promised to be very fruitful, but in the midst of it the pastor resigned, to take effect January 1, and the responsibility fell on me. Because of the work of the Arya Somaj we did not have opportunity to gather our fruit. I do not know what I would have done if the Mission had not sent me another evangelist just at that time. The Lord does not forget us in our extremity. This man began his work and we called another evangelist and family from our outstation, Kabrai. Now we are getting the work on a more solid basis than formerly. In the meantime the church has called this man that the Mission sent us from Jubbulpore. He is one of our college graduates, one of the most trusted of our evangelists, and is planning big for the future of the church. He will begin as pastor the 1st of April. His wife has been one of our very good Bible women. She will discontinue her work for the mission now that she is a pastor's wife. The wife of our pastor last year was a Bible woman and worked for the mission. She could not be the help in the work that a pastor's wife should. We do not count the experience of last year a failure. It has been a good experience for the church, the Indians and the missionaries. We will profit by the experience, and we are looking for a much longer and more effective term of service for our new pastor. It is not an easy task and the Indian does not take readily to heavy responsibility. A demand for a voice in church affairs is evident. We are showing them if they want authority, then with it they must bear responsibility. On the whole they have shown a good spirit about it and we are happy with the outlook.

Our evangelists and Bible women have been pushing forward. We are getting started on an altogether new plan of evangelistic work. The former plan has served its time. I have been advocating a new plan of work for this district for two years. We must garner in some fruit. The mass movement plan of work is our hope. If we can get at these people in the mass, then they can stand together and withstand persecution, and we will have a real victory. At our *mela*, which was the best I have yet attended, we got some information along the line of this work, so it is up to us to stand the test.

The *mela* was at Maudha. Mr. and Mrs. Rothermel entertained us right royally. There were several missionaries visiting from other missions. It was a great treat. I saw Mr. and Mrs. Davis and Miss Cowdrey off at the station Monday morning. They are starting on their homeward journey. We are glad they can go, but will certainly be glad to see them back. Mr. Davis has been a great help to us younger men here in this district. We appreciate it very much. There is rejoicing over a great day in Kulpahar Sunday. There were twenty baptisms and a splendid farewell meeting.

C. H. THOMSON.

March 27, 1919.

Interesting Items Concerning the May Offering for Home Missions

Enclosed is a check for $50 to be credited to the Main Street Christian Church. We always feel highly honored whenever we are permitted to contribute to any great movement that uplifts humanity. May this be the greatest year in your history, is our earnest prayer. CORA HATFIELD.

DuQuoin, Ill.

I am glad to hand you herewith check for $21.65, the amount of our offering for our work through you. According to the yearbook this is more than four times what the church gave last year. But I wish it were four times what it is now. And by the grace of God, we will continue to climb.

H. E. STEELE.

Baton Rouge, La.

Enclosed find our church treasurer's check for $8 for your work. So far as I can learn this is the first offering from this church to the American Christian Missionary Society. This organization is only two years old so you may look for better things in the future.

H. L. PATTERSON.

Kingsport, Tenn.

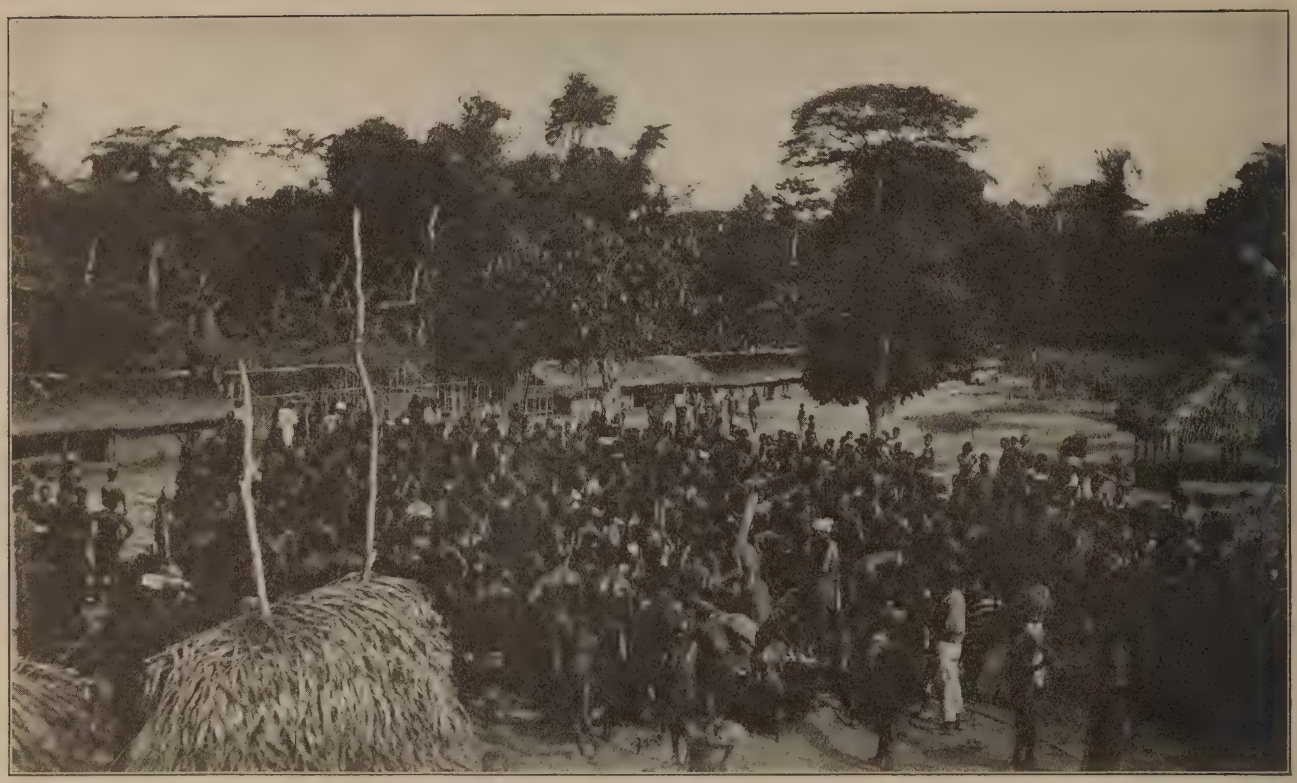
I am glad to be able to write you that the officers here last night committed themselves to the project of becoming a living-link in the American Christian Missionary Society, with Miss Bertha Merrill in New York as missionary, and that our budget is being arranged, with the help of the Bible school, to carry $500 a year for this purpose.

HORACE KINGSBURY.

Owensboro, Ky.

My five years of experience in Cleveland and now almost four here has given me a new sense of appreciation of the gigantic task the American Christian Missionary Society has with the immigrant problem and others incident to the home work. The usual halo and charm which distance lends is absent for the most part at home. But no thoughtful person can fail to realize that if we do not reach the great centers as well as the rural districts the whole structure of the missionary enterprise will crumble. An increased budget ought to be set aside in every church for the home work. O. L. HULL.

Secretary, Disciples' Missionary Union, New York City.



Market Scene in a Congo Heathen Village; Physical Abundance and Moral Famine

A Glimpse of Congo

THIS is the loveliest, coolest Sunday morning, January 26, in Congoland, most too cool to be comfortable as I sit out in the porch swing. The parrots are making their daily flight back up the river, after having slept some place below us, and are chattering hoarsely en route. The river is high and always so refreshing looking and I feel just as I did when we first came, about the scene we have all the time to look upon. We are invited to the administrateur's for dinner and lunch today, so have only to get a little breakfast before church time.

The administrateur and his wife have been living in a couple of rooms of the hospital here for about two months, awaiting definite decision about the state post, which it seems very likely will be put here, about a five minute walk from our station. There has been some delay about the decision and so they got tired of waiting and have gone ahead and built themselves a bamboo house. We are to have a house-warming today. It's real African style with roughly made tables, beds, mud floors and peek-a-boo walls. They are such congenial people and we are enjoying them. They have cleared the path up to their place and it gives us a lovely long river walk. The beach isn't all cleared yet, but when it is we will have a river front park for about half a mile.

Our work was quite at a standstill for a month because of the world famous Spanish influenza. We have not yet gotten back to normal. The people were so out of the habit of the regular schedule that it is like pulling out palm trees to get them back. Our village was most desolate for weeks, with none of my neighbor women passing to the river to prepare their food and wash their clothes, and with the mournful death wail sounding out every day or so. The spirits of the people were away down in the depths, and it was a great part of our work to keep them cheered up a bit.

And now about Betty! She is getting to be a school-girl these days for she goes every morning with me to the women's school. I have a girl push her up and down the path in her buggy in front of the school house. I often take her in to greet the women, and it is hard to tell which is the most tickled, she or they. She grins so at them that she almost breaks up my discipline. She does love the natives so much, and smiles and yells at them every time she sees them. She is perfectly well, though a slow gainer. We are one happy family, and have so much to live for, and work for.

Yes, indeed, we're happy, especially so right now when we're anxiously awaiting the bridal party. Just think of our having Evelyn out here and of my having her for a sister! It sounds most too good to be true. We are expecting and hoping they may come here to be married. It is great to be "old" folks on the field and looking forward to the coming of new reinforcements.

MYRTA PEARSON ROSS.

Miss Smith at Monieka

MISS WILHELMA SMITH writes February 28: "Our long, interesting journey ended February 24, when Captain Edwards let me take the wheel and guide the Oregon up the Busira to Monieka. Miss Utter blew the whistle and there was a large group of Christians gathered on the beach, singing a hymn of greeting, by the time we drew in. Mr. and Mrs. Hedges were plainly delighted to see us, and little 'Lokange' was so happy and excited that it was useless to mention an afternoon nap to him. He wanted to keep Betty Ross, and it was hard for all of us to see her go down the river next day.

"I almost feel that I 'belong' in school, for I have been helping direct the work. I was allowed to examine twenty-one boys today, to separate them in two classes, according to their reading ability. They are very eager to have me teach French. Two of the teachers have been hanging around my door. They just left, after exacting a promise that I would teach a class in French. The whole school asked to be in the class.

"One of these teachers comes to teach me Lonkundo, and he seems to be very capable. He must like his work, for he came twice today, when I expected him only once.

"By using furniture left by various missionaries with articles loaned by Mrs. Hedges, I am getting my house arranged quite comfortably. It is the two-room bungalow which was built for Miss Apperson, and I like it very much. The view of the sunrise on the river is beautiful beyond description. I know I shall continue to be very happy here.

"There is so much to be done. The need for many more workers tempts one to feel burdened with the great untouched task, but we 'lift up our eyes unto the hills' and take heart, looking for the new day when many reapers will come."

"Victory" Day

THOSE churches which have not as yet arranged a day of rejoicing because of the National Wartime Prohibition measure becoming effective July 1, should not fail to do so, even at this late date. Whatever may be done in Congress about the manufacture of beer with a small alcoholic content there can be no question about the magnitude of our victory for Prohibition. No greater moral verdict rendered by a great people has ever been recorded. It is a fitting time to praise God. It is also a fitting time to remember the army of faithful men and women who died in this glorious service without seeing the full fruition of their labors. Their names should be added to the real roll of honor.

It is also eminently fitting that all churches, especially those not using the Budget plan, should register their gratitude to Almighty God for this great moral reform by making substantial offerings to the American Temperance Board to enable it to continue its work of holding what ground we have gained, and pressing the frontier further out to the nations of the earth. World prohibition effective by 1930 is our present goal.

AMERICAN TEMPERANCE BOARD,
L. E. SELLERS,
MILO J. SMITH,
Secretaries.

A Tour of Inspection

MANY of our friends have all along thought I was living in the Orphan's Home. While it was not true in the past, it is now an actual fact, or nearly so, for I am living on the premises, in rooms over the Association's offices. This will explain how I am able to be perambulating about the grounds and buildings about sundown as was the case a few evenings ago.

Taking little Angela with me I started out to see the improvements that were made during my absence. First, I noted that the deep ravine that used to separate the Kingshighway side of the grounds from the Euclid Avenue side had all been filled in, giving ground for a good cornfield—I mean roasting ears, of course—as well as a larger vegetable garden. The stable and old chicken house had disappeared, but walking on I found them behind the home—the stable, yes, for that is a good building, but not the old chicken house. New and modern houses with wire-enclosed yards furnish the scratching, the roosting, the laying, and even the sitting (for Mrs. Brown is bent on having some little chickens) for all the chickens our friends will send us. (At this distance I can almost see calculations on the faces of some of our long-time chicken friends. About how many may we expect?)

Following the sound of something that seemed like a pig's grunt, we came to a gate just as a boy was closing it for the night. With much pride he proved that he had not only one pig that could grunt, but two, a big red hog (I wonder if it is one of those Durocs of which I was told when I was up in the country, that brought such fabulous prices) and a good-sized white pig. Some good friend or friends had certainly been generous for "pigs is pigs" now. The chickens had gone to bed; we couldn't see them, but our boy had something else to show and turning we saw the "lil brack sheep," Mrs. Brown's gift from her brother, and the pet of all the children. Poor little sheep, it is so lonesome! I wonder why some good farmer brother doesn't send a companion for her? I think it is because he doesn't know about it. If he reads this, I hope he will very soon send a little white sheep to keep this little black one company.

It was now getting dark and Mrs. Brown called us in to see the donations that had come in the last few days, of which she was so proud, and justly so, for they were abundant and looked so luscious it made our mouths water. Then Mrs. Brown seeing our longing eyes said as I was now indeed one of the family I should take to my room some fruit and a glass of jelly. We know none of the kind donors will object one bit as I am one of the children now, for all old people are accounted childish you know. You will understand how delighted I was when shown the cookies. Oh, the cookies! How they delight the children! How good they look! Seeing a loaf cake in one box Mrs. Brown cut it to give me a taste for I do so love home-made cake, then she ordered it sent upstairs and kept for the lunches of the high school girls, for she wants our girls to fare as well as any others. Now it is time to cross the yard to my room, and, taking up my good things, I said good night.

For the home management, for the children and for myself, I thank the kind friends for all these good gifts. Mrs. J. K. H.

P. S.—Mrs. Brown has just told me that the big, red hog is really a thoroughbred Duroc and the gift of our generous brother, Mr. F. M. Wright, of Richland, Missouri.

Children of China

MISS LILLIAN F. ABBOTT of China writes: "The first of February we started a little Sunday school in our gate house at the Nanking Language school. That was an opportune time inasmuch as the Chinese were celebrating their New Year, and at that season of the year they like to get away from home. Mrs. Jones, the matron of the dormitory, has charge of it and we girls help. One girl in the Language school was born in China, and of course she talks like a native. We who help have classes, but at first we did nothing but teach the children to recite verses. The last few Sundays we have been attempting stories, and that goes much better. But sometimes we get into curious predicaments. Last Sunday I attempted to tell the story of the man let down through the roof. When I came to the word roof I had forgotten the word. Pointing to the roof I asked one of the boys what it was. He

immediately gave me the word for heaven, which I knew. When I tried again, I got a different word, which I used without being sure of its meaning.

"I wish I could send a picture of the crowd which gathers in that little room Sunday after Sunday, the most forlorn, patched, ragged, grimy, dirty throng it has ever been my lot to see. Those grimy little hands stroked my coat one day until I feared all the nap would be rubbed off. The next Sunday I wore a cloak with large buttons on it, and that created considerable disturbance. The Chinese do not have buttons, and every child within reach of me had to feel the buttons, then the cloak, and then the pink jabot which I wore at my throat. It is pathetic, when they are so fond of the beautiful, that there is practically none of it in their lives. There are several who have appealed especially to me. One is a boy of seven or eight, who comes in every Sunday with a baby about two on his back. The children who take care of the babies carry them on their backs, and this poor child, who looks as if he were carrying the burden of the world on his shoulders, is bent away over by the weight of this baby. He is just as good as he can be to the baby, but has to give most of his attention to keeping him quiet instead of listening to the story.

East Creighton Avenue Church Ft. Wayne, Indiana

IN July, 1903, E. W. Allen, then pastor of the West Jefferson Street Church, during his summer vacation held a tent meeting and organized a Bible school. At the close of this meeting a blind man, George Summers, arose and said, "I have a twenty-dollar gold piece I want to give toward starting a fund to purchase a lot to build a meeting house." His offer was accepted. A thousand dollars was raised and the lot purchased upon which the present chapel is located. The trustees have since refused an offer of five thousand dollars for the lot.

Mr. Allen continued to preach in the Zeter Hall as often as possible during the fall and winter. The next summer he pitched a tent on the lot and held a successful meeting. On Labor Day, 1904, a board tabernacle was erected by the men interested in the church work. In the early summer of 1905 a basement was excavated, a concrete wall raised to the surface of the ground and covered with a roof.

When H. E. Stafford began his work July 14, 1907, the church had a membership of sixty, Bible school of one hundred. He was succeeded by Mr. Thibas and he by F. L. Taylor, under whose pastorate the present brick chapel was built on the concrete foundation, with the aid of the Church Extension fund. During Mr. Taylor's pastorate the work was greatly strengthened. E. Miller is just entering upon his third year as pastor.

Main Building of Girls' School, Luchowfu, China

Giving the Girls of China a Chance

By Lillian Collins

THE Luchowfu Christian Girls' School was first established in the spring of 1909 by Mrs. J. E. Brown. For some time a number of the leading people of the city had wished to open a girls' school, and had requested that some of the foreign ladies teach the western branches. This they consented to do on condition that they be permitted to teach the Bible. The Chinese would not, however, accede to this proposition so the matter was dropped for some time.

Later, owing to the fact that one of the personal teachers had some time to spare, and as Mrs. Brown could oversee the work, it was thought best to open a school. A canvass was made and about twenty-five parents promised to send their danghters. When school actually opened only seven pupils enrolled. Mrs. Brown's gate-house, a small and quite ordinary building, had ample space to accommodate these few pupils. The western subjects and the Bible were taught in the morning by Mrs. Brown and Mrs. Plopper's Bible woman, and the Chinese branches in the afternoon by Swen Sen Seng. The daughter of the latter, who will graduate from high school this spring, is the only one of the original seven remaining in the school to the present time. The enrollment the second term was ten.

The second year a building to accommodate thirty was erected. The enrollment was forty-six and a small mud room was built to hold the overflow. Three teachers were employed for full time and there were three or four different grades. Fan Sen Seng came during this second year and has remained with the school to the present time. He is a man whom not only parents but pupils respect, and while his methods are quite out of date, he is a man whom it would be hard to replace in many ways. His presence in the school tends to give people confidence in us.

In the fall of 1911 the Revolution broke. The foreigners went to Shanghai and the school was closed for some weeks. Just before this time the school girls had been greatly annoyed by rough fellows on the streets. Mr. Brown and Dr. Butchart posted servants along the streets and also went out themselves at the time the girls were going to and from school to see that they were not molested. In spite of these conditions the girls came quite faithfully until the school was closed. Mr. and Mrs. Brown went home for their furlough at this time and Mrs. Plopper (Miss Favors, as the Chinese still call her) took charge of the school, opening it in the spring of 1912.

The spring of 1913 was an especially successful period for the school, the enrollment going up to eighty. During that summer the present women's center was built and the school was moved in the fall. In spite of the fine prospects of the spring term, and the new building the attendance decreased, and it has taken several years to work back to the high-water mark of 1913.

Rear View of Main Building, Showing Class Rooms

Miss Vautrin followed Mrs. Plopper as head of the school, and had charge until her furlough last year, when the work was turned over to Miss Wilkinson and myself; Miss Wilkinson being made principal. Miss Vautrin did fine work in building up the school, and getting it classified. This last is no easy task where pupils come well advanced in Chinese subjects and knowing nothing of foreign branches. She left to us a well organized school, with a reputation for hard and thorough work.

Mrs. Buck and Mrs. Baird have given much time to teaching in the school. The latter helped Miss Vautrin very greatly in the first hard months when everything was new and her language quite insufficient. Miss Vautrin repaid this debt by passing on the help to us when we came.

Something over a year ago, owing to the fact that the school was outgrowing its quarters, and that the building was needed for the women's work, the mission thought best to ask the Christian Woman's Board of Missions to forward the money which had been given by the Coe family for the new building, the Mr. and Mrs. Josiah Coe Memorial. This in spite of war conditions and a poor rate of exchange the Board agreed to do, and Mrs. Coe generously promised the extra amount made necessary by these unfortunate circumstances.

In May of last year the ground was broken and the building was completed this February, 1919. The equipment consists of the main school building, in one corner of which are our living rooms, dormitory, small home for science teacher, and the gate-house at the entrance of the compound. The school building has five classrooms including two large ones which can be thrown together for an assembly room, a guest room, library, our office, office for teachers, bookroom and two practice rooms besides our own living rooms. These last are so arranged that they can easily be made into classrooms when the school grows large enough to need them.

The dormitory contains dining room; kitchen, bath, and laundry, beside teachers' rooms and accommodations for thirty boarders. It can easily be enlarged, but there does not seem to be such a demand for a boarding school in Luchowfu at present. People are quite willing to send their daughters back and forth each day. In case of disturbed conditions they might not be so willing to do this. When we are able to put primary schools into our out-stations the boarding department will build up more rapidly.

The dedication service was held in February. Mr. Garrett was our principal speaker. Mrs. Garrett came with him and their presence was a great help to us. The program was given two days, one for men and one for women. It was held in our own assembly room, which was decorated by the Chinese teachers. Miss McCallum was also with us, and assisted in the program by giving some musical numbers. She came to China at the same time Miss Wilkinson and I came. We shared our first experiences together and it seemed quite fitting that she should be the first guest in our new home.

Mr. Garrett spoke on the relation of education to life. It was a timely subject as often the Chinese are prone to think that education is an end in itself. He also spoke of the gift

Dormitory of Girls' School, Luchowfu, China

of the Coe family, pointing out how much more good the school would do than the memorial halls which are frequently erected by the Chinese. He greatly regretted that the memorial tablet could not be completed, but a draft of it was read by the Chinese pastor who had prepared the Chinese for it.

In connection with the dedication a feast was given to the officials and the leading schoolmen of the city.

We owe much to Mr. Baird, who drew the plans for the buildings and supervised their construction.

As we work in our comfortable building, and look toward the future we feel very humble because so little of the success of the school is due to our efforts. We think of all those who have labored in the past and say "Others have labored and we are entered into their labors." But we believe that they who have sown rejoice with us who reap.

Inside Information

WHILE present at a Ladies' Aid meeting in March, I opened a copy of WORLD CALL, and saw the picture of an aged blind sister. I also read an article written by her and one written by a woman 93 years old. They are both sheltered in the Old Peoples' Home at Jacksonville, Illinois. How well I know them and how well I know that dear home!

Four years ago I went there as a maid, remaining for about two years. I spent many hours of my leisure going from room to room, doing small favors which were greatly appreciated. It was not required of me, but I enjoyed being with them.

After I left for a home of my own I was frequently called back to fill a temporary vacancy or help with extra work. Those calls were always accepted, if possible, for it seemed like going home. I now live sixteen miles from Jacksonville, but still keep in close touch with the home, for I have many friends there.

The home is governed by a board composed of a number of good Christians, each cheerfully accepting their many duties. The matron is a good, kind lady, who always looks to the welfare of the home and leaves no duty undone. The cook, who has been there for years, is faithful, has learned to economize and prepares each meal with careful consideration. The nurse has been there over four years. She is very kind, doing all in her power for the comfort of her patients. It has often been said she did more than a trained nurse would do in her place.

I cannot speak too highly of the home. Each member is provided a cozy room, fed, clothed, doctored, cared for and at last given a Christian burial. Meals are carried to those unable to go to the dining room, and if necessary, special diet is prepared by the nurse. If any have friends or relatives, they are permitted to visit them. Those that are able attend church on Sunday mornings, then in the afternoon services are held and communion taken at the home.

The old people are contented and happy, referring to the home as the "Vestibule of Heaven," "The Haven of Rest," "Our Earthly Home Prepared by Christ," and other similar expressions.

Dear friends, two years ago there was a waiting list, and now since the war and influenza have swept our country, the great cry is "more room". Many a worthy old person who formerly leaned on the strong arm of a son, is now adrift. Caring for them is Christ's work. Christians are His agents. No duty should be left undone. Help those already sheltered. Prepared to shelter more.

MRS. CLAIR BAKER, *Prentice, Ill.*

Notes and News

Miss Myrtle Furman has been at the College of Missions since early in April. She did a splendid work in India, and is renewing her strength for another such period.

W. G. Mershon of Central Church, San Diego, sent in this message to the National Benevolent Association: "Our goal was $130. Well, our offering is now $225 and still going."

R. B. Hayten writes from North English, Iowa, to the National Benevolent Association: "Here is $200. Last year we thought we were doing a big thing when we trebled all previous records with an offering of $114."

In the one hundred and three years of its existence the American Bible Society has published 134,151,630 copies of the Scriptures in 150 languages. More than six million volumes were published in the year that has just closed.

W. P. Shamhart, recently located in Petersburg, Virginia, writes: "I am loaded with Y. M. C. A. engagements at Camp Lee for the month of May. I am the only local man from Petersburg that will have charge of one week out of four in the Camp Forum in 'After the War' campaign. I am also to preach the Mother's Day sermon at the 'Big Hut' in the camp on May 11. This work will be slow but I feel sure that by the end of the year we shall begin to see very marked improvement. In fact it is already apparent in a small degree."

Charles B. Holder, of Gadsden, Alabama, writes: "At Sunday evening services during May we had pictures illustrating mission work in Tibet, India, Japan and Africa. They have awakened missionary interest by giving missionary information."

The great Bible school at Canton, Ohio, of which Mr. Welshimer is pastor and superintendent, this year has come into front rank of the friends and supporters of the National Benevolent Association. Its Easter offering amounted to $450. This is the best record of any school outside of the city of St. Louis. This is perhaps the greatest Bible school in the world. It is not only great in numbers, not only great in some particular phase of Christian work, but great in the full, all-round orb of its life.

Mr. and Mrs. Tolbert F. Reavis of Buenos Aires, with their four children, sailed for the homeland on the S. S. *Vestris* May 25. They reached New York June 21. Many friends will be glad to welcome them. Mr. and Mrs. Reavis spent the school year 1911-1912 in the College of Missions, and sailed for South America in the fall of 1912.

Mrs J. C. Gentry and Mr. J. H. Moye proved themselves very efficient campaigners in the team in the south that is raising funds for a new National Benevolent Association building.

This report comes from North Tonawanda, New York: "Under the splendid leadership of B. L. Rand, our superintendent, and Chas. H. Bloom, our minister, we are able to send the National Benevolent Association $142." The young and old responded.

Miss Clara Ida Hill has worked with the Christian Woman's Board of Missions in Mexico and at San Antonio, Texas. She also helped in the school work at Buenos Aires while spending a year there in visiting a sister. On April 16 she was married to Mr. Waldo S. Suffel of Tulcta, Texas.

Mr. and Mrs. E. C. Davis, Dr. Jennie V. Fleming, and Miss Anna B. Cowdrey arrived in San Francisco May 20. They report themselves as well and in better physical condition than when they left India. It is always a relief to hear that the missionaries, going or coming, have really reached their destination.

There is not much monotony in the life of the Home for the Aged at Walla Walla. Between visiting friends, entertainments furnished by the Sunshine Club, and religious meetings conducted by the Woman's Christian Temperance Union the life of the home is blessed with a helpful variety of experience.

The Christian Endeavor Society of the First Christian Church of Walla Walla recently reminded the old people in the home at that place of their youthful days by furnishing a wiener roast on the lawn. The way the old people enjoyed hot wieners indicated they had not forgotten the days of their youth.

Mrs. G. D. Purdy of Jamaica has written of a beautiful morning service on Easter Sunday at Oberlin. There were five baptisms at the little church, four other confessions, and one other came into fellowship with the church. Our friends in the Jamaica Mission have suffered this year from influenza in the congregations.

The Men's Bible Class at Dayton, Washington, picnicked recently on the grounds of the Home for the Aged at Walla Walla. They brought well-filled baskets. They spread their tables on the lawn. They invited the residents of the home to be their guests. It was a great day both for the visitors and for the residents of the home.

Marcellus R. Ely, of Vancouver, writes: "The chief event of the month of April was the burning of the four notes at Central, representing a debt of $1,230. The first note was dated November, 1911. Mr. W. F. Reagor of Bellingham made a fine address on 'The Challenge of the Hour'. More than seventy-five people sat down at the fellowship dinner. There were two baptisms at the First church in April. The Sunday school last Sunday went beyond the attendance of a year ago."

Perhaps one of the very largest offerings, everything considered, that the National Benevolent Association received this year came from Peculiar, Missouri, a country school with forty-five members. Its offering amounted to $105.45; that is more than $2 apiece. That is not peculiar, that is simply great.

The season at Chautauqua, New York, opens July 3 and continues until August 31. Many distinguished Christian leaders appear on the program for this year. Missions has its emphasis through Institutes conducted by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions.

Mrs. B. R. Brown, the efficient superintendent of the Christian Orphans' Home, is spending her vacation in the East. She attended the National Conference of Charities and Correction at Atlantic City and is visiting her sister in New York City. Miss Johnson of Pittsfield is in charge of the home during Mrs. Brown's absence.

George W. Muckley and Mrs. Mary Craig Lawrence have announced their marriage. The wedding was at Kansas City, Missouri, Monday, June 23. Mr. Muckley has been secretary of the Board of Church Extension for more than a quarter of a century. Mrs. Lawrence has served as secretary of the Missouri Christian Woman's Board of Missions.

Mrs. M. E. Shank of Indianapolis, died June 2. She was a charter member of the Irvington church. She was always deeply interested in the work of the school and the church. For twelve years she was a member of the Executive Committee of the Christian Woman's Board of Missions. She was also an early officer of the Indiana Christian Woman's Board of Missions.

The little hospital of the National Benevolent Association at Valparaiso, Indiana, is still rendering very effective ministry. The record for one week, for instance, announces the arrival of eight babies, the care of the victims of a dreadful automobile accident, the receipt of a baby apparently dying of malnutrition and several operations performed, resulting in the saving of life.

W. P. Bentley, of San Francisco, writes of his work as follows: "April was one of the best months in the history of the church. Easter day was a really notable day, with twelve additions, and impressive services and large attendance. Our finances were never better. We are planning for a Vacation Bible school. We fully appreciate your co-operation and are grateful for all our blessings."

Ben N. Mitchell, West Washington Secretary, writes thus of his field: "Have been visiting the churches most of the month. Have put on the Every Member Canvass with great success at two places, and located a minister at one of our important points. Spent several days with the churches at Mt. Vernon and Camas. The state work is making good headway. Port Orchard is planning to enlarge their building. Sumner is raising their church, adding class rooms and social rooms on the first floor at a cost of $3,750. Centralia has called J. H. Gerwin to the pastorate, and the work there has taken on new life. Kent is enjoying great prosperity, twenty-eight additions in four weeks. Z. O. Doward is leading the work there. S. M. Martin has just closed a very successful meeting at Auburn, a very difficult field. We are in urgent need of that $10,000. Let us have it!"

Miss Ina Hartsook returned, some months ago, from her work in India. On account of ill health she was obliged to come before furlough was due. She has been at Indianapolis for a few weeks. If Miss Hartsook is not considered strong enough to return to her work in India she will render a splendid service in the homeland. She made a fine record in India. All the missionaries regret that she had to return.

Elmer R. Child of the Mexican Institute, San Antonio, writes that they are starting a new work on the opposite side of town. A little Bible school was organized the last Sunday in April in the home of one of our members, who will be both pianist and superintendent. Theodore Villarreal is managing the organizing and may preach for them later. It is in a neighborhood where there are many Mexicans and no evangelical work.

The annuity department of the National Benevolent Association is enjoying one of the best years in its history. It has issued on an average about four bonds a month. These range all the way from $100 to $5,000. Quite a good many friends are sending in government bonds and war saving stamps. The Association is very glad to receive them and issue annuity bonds in return.

M. F. Harmon, of Mobile, Alabama, writes: "The church is in better condition than it has been in for years, and the outlook is very hopeful. We have raised in pledges about two thousand dollars on our church debt on which nothing had been paid for several years. I believe we will reduce our debt this year between one thousand and fifteen hundred dollars. We are having to make some necessary repairs to save the building."

The representative of the National Benevolent Association in the mountains of Tennessee, Miss Viola Compton, though deaf and afflicted so that she can hardly speak, continues her ministry. She writes, "I cannot hear and can't talk much, but I can help." Her distributions among the poor for May were eighteen pairs of shoes, ten dresses, eight skirts, stockings, waists, aprons and coats. Fifteen families were aided; four of them families of widows.

N. D. Webber, late of Pensacola, Florida, has but recently located in Bridgeport, Connecticut. His first report is interesting and encouraging: "I conducted services on the 18th and 25th of May. I sent forty personal pen written letters to members here as per lists furnished and had a good response. Our audiences will run between thirty and forty, although last Lord's Day morning on account of the rain we had only twenty. Mr. Higgins sent a representative down from Danbury to encourage us and last Lord's Day, the veteran, Mr. Bailey, was with us. His daughter, Mrs. Bird, came into our church by letter from a Baptist church. A stranger made the good confession, a Wellsville bred young man whom nobody knew. He turned out to be an instructor in the high school here. So the ice is broken. Before we came up here a problem weighed on our hearts. We had no one to play our organ or lead the singing. Wife and I prayed God to send some one in to do this work. When we got to the little church there was our organist and song leader, Mr. and Mrs. E. Jerrome Wood who have been working with the M. E. church here but who were some years ago members at Danbury. They read the notice in the paper and said: 'We ought to go. There is where we belong.' So I feel that God was working for us before we got here. It pays to call on God. Mr. Wilson (the high school teacher who made the good confession last Lord's Day) is a tenor. Think we will have good music sure. The folks here are beginning to think we will win. Behind the clouds the sun shines ever. Pensacola gave us a send off that broke our hearts. Money, flowers and tears."

The residents in the home of the National Benevolent Association at Long Beach are twice happy. They are happy because a four-room addition is being added to the equipment that will relieve the congestion, and they are happy because they are being so graciously remembered by the good people of Long Beach. They are very enthusiastic over a delightful musical entertainment recently furnished by Mrs. Moore, soloist; Miss Berry, reader and Miss Spannagel, violinist.

Kirby Page, located at Ridgewood Heights, Brooklyn, reports: "A series of special meetings was held beginning Sunday morning, April 13 and ending Easter Sunday evening. There were five additions, four by baptism, all five being adults and all from entirely new families. More than one hundred persons entered the church building for the first time. Many new friends were made and many prospective members are in sight. The outlook for the future is most encouraging indeed."

Moody Edwards writes of growth in our Mexican work. There were twenty baptisms at Robstown, Texas, on Easter, sixteen at Sabinas, Mexico, and nine at Piedras Negras. There were ten to be baptized the Sunday after he wrote, one of them a Chinese boy. He reports that the members of the local congregation in Piedras Negras are canvassing for funds to erect a church building. They are doing this themselves and are succeeding splendidly. This and many other activities have aroused much interest.

The campaign of the National Benevolent Association in the south, for funds to erect a building in Atlanta is meeting with very gratifying success. The response is general and generous. The contributions are not large on the average. They range from $10 to $5,000. Nearly everybody that is approached responds and does so graciously. The campaign has gotten little more than started and to date the total amount subscribed is approximately $50,000. If the brethren in Mississippi and North Carolina respond as they have in Alabama and Georgia the campaign will go over the top with $100,000. This will give grounds and building and

equipment. However, it will require the fullest, heartiest cooperation of all to accomplish this worthy objective. The Association invites subscriptions and contributions from everywhere. No need is greater than the need of a building for the Southern Home, and no organization will make better use of a good building.

Writing of his new work in the Charleston, West Virginia, District, Hiram N. VanVoorhis, evangelist, says that of the fourteen sermons preached in May, only one of them was preached in a church building. All the rest of the preaching was done in private homes, a lodge hall, a small room in an office building and in school houses.

"The Disciples of Christ possess only four church buildings in all of Kanawha county, and the 'Antis' are in complete possession of two of those four church edifices at present writing. From this a pretty accurate idea may be formed of the sort of pioneering I am doing."

The Bible school of the Union Avenue Church of St. Louis might well be termed "the old faithful." It started its contributions to benevolence with the beginning of the National Benevolent Association. Its Easter offering has increased each year for the last twenty-eight or thirty years. This year the offering amounted to $1,520.76. Its cash offerings are only a small part of the actual contributions. Donations of food and clothing and entertainment would easily equal its money offerings. Superintendent J. J. Searcy doesn't make much noise about it, but his school always gets there. He is a man of action, a man of results.

From our Bohemian Mission in Cleveland, Ohio, comes the following message through our faithful worker, F. D. Butchart: "We are planning our Summer Session of the Daily Vacation Bible School, beginning June 30. This will be our seventh season in this work in which we have touched more than a thousand different boys and girls. Miss Rose Kasik, one of our splendid Bohemian girls is planning to enter "The Schauffler Missionary Training School" of Cleveland this Fall in preparation for home missionary work amongst her own people. She speaks Bohemian and understands other related Slavic tongues. She will become a valuable worker."

Miss Bertha Merrill, writing of the work in our New Community House in New York City says: "We appreciate the response and interest of the churches in Greater New York in this work. Mr. Kemn and a number of the people from Borough Park gave us a delightful entertainment of music and readings. Mr. F. C. McMillin of the Central church gave a very instructive talk on the Evolution of Government. Dr. Gordon and the Flatbush people came over one Sunday evening and put on a Christian Endeavor program. One evening the meeting was given over to a report of the State Convention. The English classes have closed for the summer. Mr. T. H. Warner has been the faithful and capable teacher of the beginning class. Special credit is due to the good, faithful services of the volunteer teachers and the occasional volunteers."

C. I. Fisher reports concerning the work in Ladysmith, Wisconsin: During the year we had over two hundred and twenty-five additions. Our Sunday school runs well above the three hundred mark and is a 100% school. We have several preaching points in school houses scattered over a radius of twenty miles. In fact, the Church of Christ is the one big religious movement in this vicinity. Our people are poor, the vast majority are mere babes in Christ, and it will take several years to make this point self-supporting. We have a great church in the making and rejoice in what the Home Society has done and is doing, and will do for this point."

South Berkeley, California, where C. W. Reynolds is ministering sends the following encouraging message: "The month of April was one of forward movement for the church here. There were consummated a number of local improvements that will add much to the attractiveness of the church. We have been paying constantly on the debt owed the Extension Board. By June 1, the back interest of $900 will have been paid besides $500 on the principal. Our budget next fall will call for $1,000 on the principal. The best result of our meeting, beside the large crowds in attendance, was the fact that seven of our young people volunteered for the home or foreign field. The importance of this cannot be overestimated in a day when so few of the young people are volunteering for religious work."

Accounts of some unusual meetings have been received. "Broken China," a representation of heathen home life in China was presented by the Central Woman's Missionary Society of Denver. This Society expects to become a Living Link. A May Day party in which a Biblical May basket was a special feature was given by the Los Angeles Magnolia Avenue Woman's Missionary Society. The pastor of the Kirksville, Missouri, church surprised the Woman's Missionary Society in the meeting which he was to lead by arranging a fine program given entirely by the men of the church. This is a Living Link church. A shower luncheon was given Dr. and Mrs. Hardy of Tibet, by the Nashville, Tennessee, churches. In addition to other presents there were more than two hundred dollars in cash.

J. E. Randall of Kingston, Jamaica, writes of the Easter service at Duke Street church: "We had most inspiring services on Easter Day. They came as a glorious climax to the series of services held during the preceding week. The total Easter offerings have amounted to $85. Of this sum, $25 will come as the proportion of the Woman's Missionary Society. From January 1 we have had twenty-two additions to the membership of the church. Fourteen have come by baptism and eight on transfer letters. In our Bible school, commencing January 1, I organized an entirely new campaign of work. As the result, we enrolled fifty-five new pupils in twelve weeks. There is still abundant room for happy, successful work. Mr. and Mrs. Burkley and their family, who have removed to New York City, sent an Easter offering of $12.50.

Mrs. Atwater attended the commencement in the mountain school at Hazel Green, Kentucky, on the 14th of May. It was a rainy day but the commencement exercises were very gratifying. There were, this year, only two graduates from the high school department. Eight or ten received diplomas on completing their eighth grade. Many things have hindered the work at Hazel Green this year, but the enrollment has been good in spite of the war and the influenza. One hundred and eighty-two have been enrolled in the school. The new building for the young women and the teachers is a splendid place to live in. The young men of the school are occupying the Helen E. Moses Home for Boys, but taking their meals in the beautiful dining room at the girls' hall. Prof. and Mrs. J. T. McGarvey, with their splendid corps of teachers, are as faithful missionaries as the Christian Woman's Board of Missions has on any field. The same thing may be said of the workers in the other schools in the homeland. Miss Alice Hines has had the longest experience in the Hazel Green School of any teacher in the corps. Pearre Hall, which is the main school building at Hazel Green, is in need of very much repair and some remodeling.

Girls' Dormitory, Hazel Green School

Dr. Jenny E. Crozier of India, is regularly receiving the "World's Work." She says: "I wish I knew who this kind friend is so that I might thank him or her for sending me 'The World's Work'."

George B. Baird, Luchowfu, China: "The prospects of the boys' school are brighter than ever before. We have been using the selective method, carefully weeding out all undesirables, and so have turned away many applicants. Our new head-teacher is doing a good work. The Sunday school attendance for March was as follows: 170, 136, 223, 189 and 238."

F. E. Harnar, Harda, India: "In the month of March, the attendance in the schools was above the average. I taught my Bible class daily, taught my Sunday school class, preached twice in the English Church and once at the Hindi service. I prepared five Sunday school lessons in Hindi for the Sahayak, and spent two hours daily in language study in preparation for the third year Hindi examination."

Mrs. F. E. Harnar, Harda, India: "The school year in India begins the first of March. In the girls' school classes were examined, promotions made, and new classes formed. The average attendance for the month was 104. We are preparing estimates for the enlargement of our building. I have been spending every spare moment on Hindi. I am hoping to be able to pass the third year examination this coming month."

C. E. Benlehr, Damoh, India: "Much time this month has been devoted to business matters of the Station and to the Annual Convention. Some time has been given to assisting the Municipal Committee in selecting suitable weighmen for the grain market. On the last day of the month Damoh celebrated the opening of the public waterworks. From this time onward, water will be supplied at forty-nine places in the town from hydrants, and to as many families as care to pay the rates for private supply."

J. H. Garrison's first appearance before a National Convention, as a speaker, was in Louisville, in 1880. His theme was "An Appeal for Heathen Missions". At that time the Foreign Society had no representative on pagan soil. He held up 113 pennies which his two children and a little niece, then living in his family, sent to the Convention to send missionaries to those who have never heard about Jesus. He asked that the children be appealed to for contributions to this end. That was the origin of Children's Day. Since that time the children in the Sunday schools have contributed $1,818,314.13.

C. E. Robinson, Osaka, Japan, writes: "On the 20th of April there was an impressive service in the Tennoji Church, when Ruth, Hugh and William Erskine and Grace Madden made the good confession and were baptized. Wilbur Robinson and three Japanese girls were baptized the following Sunday. On the 1st of April I began teaching English eight hours a week in the Osaka Higher Commercial School. In this way I will make the acquaintance of about three hundred select young men whom I hope to influence for Christ."

A new street car line will pass through the Mission property in Tennoji, making necessary the removal of the mission residence and the kindergarten. New ground has already been bought and the contract let for having the building removed and rebuilt. This work is to be completed by September 30.

Mr. T. Kawai writes: "Our work at the Japanese church in Los Angeles is going on very nicely. On Sunday, June 1, we observed Children's Day with appropriate exercises. About one hundred and fifty people were present. Our brethren are united and striving to fulfill our mission as a church. The Sunday school in Gardena, about fifteen miles from Los Angeles, is growing. Lately we started preaching services there after Sunday school. I go out every Saturday afternoon. Brother K. Unoura, now at Berkeley, is a member of our Los Angeles church. He

I. Jeff Buster, Janitor,
Clerk and Elder, Marceline, Missouri. See page 19

graduated from the University of Southern California and Pacific Theological Seminary. He is now minister of our Japanese church at Berkeley, California. I am sending his picture to you. For two days N. Tamura, who was on his way to Paris from Tokyo, held evangelistic services at Berkeley, and I preached on the 'Origin, History and Plea of the Disciples of Christ.' The Berkeley Japanese Christian church appreciated it very much."

Miss Mary F. Lediard writes: "I spent three days in Hongo substituting for Mr. McCall, who was suffering from a cold. I had a song service and an English Bible class, and spoke to a full church on temperance on Sunday night. The audience was chiefly made up of Middle School boys. At least one decided that night not to drink again. When he got home he found his grandmother drinking her usual cup of whiskey. As usual she offered him some. He said he had been up at the church and heard the foreign woman talk against the use of it, and that he had decided he would not drink any more. For a wonder his grandmother praised his decision. On Monday morning I taught four hours in the Middle School, and in the afternoon, at a lecture meeting, spoke briefly to the whole school. Monday I repeated Sunday night's program. Again the church was full, but there were more women present. "Christ, our Guide" was my subject. Tuesday morning I again taught in the school and returned by auto to Akita in time to report about my trip to the woman's meeting in session."

Miss Rose Armbruster, Akita, Japan: "After almost seven months' absence spent in resting and regaining health and strength impaired by overwork last year, I returned to Akita in April. With the exception of the attendance at the various Sunday schools, which is rather low, I found the work in fine shape. Miss Lediard has certainly given admirable service here. But it was impossible for one missionary to do all the work that two had been attempting to do, and which really requires three women to handle properly. I find I am not quite able to do full work, so I attended but twenty-three meetings and made but eight calls in the month; only three of these were night work. Two young women from the Christian Endeavor society were baptized at Easter, when we had special services in both the Sunday school and church. The meetings held each year in the Park during the Cherry Blossom season began on the 29th of March, with large crowds listening to the messages presented by the men workers, while the women helped with the singing and the sale of Christian literature, which this year bids fair to be far in excess of the sales of any previous year."

In writing about the India convention for this year Mr. F. E. Harnar reports that it was a record breaker in that there was 100 per cent attendance—not a single missionary of the India mission being absent. There were two addresses by Mr. Sherwood Eddy. The India Mission has grown until the business is a large feature of the convention. This is largely handled through committees. The convention is made inspirational and devotional. There is also time for the social feature—for acquaintanceship and Christian fellowship. The Mission is studying the possibilities of the field; planning for the better training of the workers and to make better use of local resources. Mr. Harnar writes:

"We realize that our primary purpose in being here in India is to make Christians of the people, but we are also coming to realize that our work is not done when that is accomplished; not only must we make Christians, but we must also create an atmosphere in which those Christians can live and develop. As we go back to our own stations we are thinking of our pleasant association and fellowship one with another; of the inspiration and spiritual uplift of the devotional meetings and addresses; of the vigor our impact of other thoughts and ideas upon our own; of the larger visions and greater faith we have been privileged to witness and experience; of the hopes and plans for a larger work; yes, we are gathering all these influences together and trying to make them a real part of our lives; and, trusting in the strength of our heavenly Father, we are determining to make this next year the greatest year yet in the history of the India mission of the Disciples of Christ."

Our brethren in California are deeply interested in the National Benevolent Association's work for both the young and the old. Just now they are considerably exercised over the next step to take. Some of the brethren feel that we ought to have at once a Home for children, whereas others feel that the most pressing and urgent need is the enlargement of Massie Home for the Aged at Long Beach. We should not be surprised if it resulted in undertaking to do both things; our California brethren do not do things by halves.

Mr. and Mrs. W. G. Menzies and their children were at the College of Missions this last year. Their presence was a benediction to all who came in contact with them. While spending a good deal of time in study they did much field work. Wherever they go faith is inspired in the great task which engages them so fully. They sailed from Montreal for Scotland the latter part of May. They expect to visit Mr. Menzies' people there, and will go on to India in the early fall, leaving their eldest child, David, in a school in Edinburgh.

David Rioch, Damoh, India, writes: "The place where my tent is now pitched is called Mariadoh, and is some twelve miles north of Damoh. I am sitting in front of my tent just under the awning, and above us is a huge banyan tree. Straight in front of me stertches miles and miles of jungle, in which are almost every kind of wild animal—tiger, leopard, bear, saumbar, spotted deer, blue bull, and other small deer. However, we find our interest with the people, and these days they are certainly taking our interest. While I have been writing to you, no less than two bands of people have passed. Day after day these can be seen fleeing from the famine-stricken districts to the parts where they are hoping to get food. It is hard to see men, women and children of all sizes, most scantily clothed, tired and hungry, carrying almost nothing with them; tramping tramping, hoping to get somewhere that they might get enough to hold body and soul together. In this part where we now are at work the crops have been a complete failure. The Government has opened up relief works, but most of this work is in the hands of contractors who are, of course, looking out for themselves. When people at home are in trouble there are a thousand ready to help. That is Christ in them. But out here the heartlessness of the things I have seen this past year would make your heart sick."

Much Work and Few Workers

ON March 25 Miss Mary Irene Orvis wrote from Buenos Aires, Argentina, South America: "Mr. Reavis has doubtless written you of the auspicious opening of el Colegio Americano. On the first day there were more pupils than we expected, and they continue to come. Already there is one more boarding pupil than we have space for, and we have promised to take still others, so we are having to buy more beds and cots with which to fill all the available corners. I am in charge of the third, fourth, fifth and sixth grades in the English department. Outside of the schoolroom there are many things to claim one's time, such as looking after the conversation and manners of the ten boys at my table, while I see that they are supplied with food at breakfast, lunch, tea and dinner. As to the religious life and instruction in the school, there is Scripture reading and prayer before breakfast, songs and prayer at the chapel service, and fifteen minutes of Bible study the last period each afternoon. We have Sunday school at the college at eleven o'clock. In the meantime I have been to our Sunday school in Avenida San Martin, where I have a class of girls. In our Sunday school we study the International lessons, while in the day school we use the graded lessons. Sunday nights we have an hour of singing in the parlor before bedtime. Most of our songs are in Spanish, but they are learning some in English.

"We are wishing so much that our single man was here. He is so needed, not only for the classwork, but also to be in the dormitory with the older boys.

"The last of January our missionaries and Argentine workers held a three days' conference in which we studied and discussed in detail the various departments of our work here. Mrs. Lemmon arranged that we should all have lunch and tea at the mission house. This social time together made a big contribution to the fellowship and good understanding that prevailed through the meetings.

"There are one hundred sixteen enrolled in the school. Besides Argentine pupils we have them from England, Ireland, Scotland, Uruguay, Paraguay, Bolivia and the United States of North America."

In a later letter Miss Orvis tells of their disappointment that we had no missionaries to send them this spring to help in the school work. She is teaching eleven classes each day, with four grades under her care. Sunday morning she teaches two Sunday school classes—in Spanish.

At An Indian Mela

I WANT to tell you just a bit about the Singa Ji Mela which we attended some time ago. It was the first mela that Mrs. Harnar and I have had the privilege to attend, and so we found it very interesting. In many ways it reminded us of the "county fair" at home; the crowds of people, the herds of cattle on exhibition, the agricultural exhibit, the temporary shops where all sorts of things were sold; the little picture machines, the imitation ferris wheel to which the people came in crowds just as they do to the merry-go-round at home; and the voices of many kinds of venders crying their wares. However, there was one thing which was different, and that is the so-called "holy men." There is a well-known temple in the place—the temple dedicated in honor of the man in whose name the mela is held. In this temple and all around it there were gathered various kinds of *sadhus* or holy men. They gathered a crowd of people around them and then gave them instructions, or perhaps recited to them selections from their holy books. Of course, our purpose in going to the mela was to preach and teach something about our religion. The ladies worked among the women and the rest of us among the men. We would go to some central place, sing a hymn, and by that time there would be more or less of a crowd gathered about us. Several of the men would then preach to them; we would sing a number of hymns and sell Gospels and pamphlets, and finally move on to another place. Many of the people seemed interested and some of them would sit and listen for an hour or more. Some told us that they were not satisfied with their religion, and that gave us a splendid opportunity to tell them about how satisfying Christianity is. Some of them would say they believed in Christ, and that they believed the things we told them, but they were not ready to come out and accept Christ. We came across two *sadhus* who were favorable to Christianity.

New Missionaries Studying Hindi with Pundits, Miss Andrus, Dr. Dill, Miss Thorp, Mr. and Mrs. Livengood.

Program Helps

Woman's Missionary Societies and Circles

Program Topics for 1919-1920

July: Our Negro Neighbors.
August: Our Mountain Neighbors.
September: Forty-five Years of Service. 1874-1919.
October: Our Mexican Neighbors in the United States.
November: Our Oriental Neighbors.
December: Foreign Neighbors at Home.
January: The Healing of India.
February: The Healing of China.
March: The Healing of Tibet.
April: The Healing of the Philippines.
May: The Healing of Latin America.
June: The Healing of Africa.

Bible Study

Mary Magdalene.

Matt. 27:55, 56, 61; 28:1; Mark 15:40, 41; 16:1; Luke 8:1-3; 24:10, 11; John 19:25; 20:1-18.

ALL that we know of the story of Mary Magdalene is told in a very few verses by the Gospel writers. Matthew, Mark and John give only the picture of the loving, sorrowing woman at the cross and tomb of Jesus, and were it not for two verses in Luke's story we would be left to wonder at the cause of this love and devotion.

He tells us, "It came to pass afterward, that Jesus went throughout every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve were with him: and certain women which had been healed of evil spirits and infirmities: Mary called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance."

This simple statement gives us no background of description, no circumstances of the meeting of these suffering women with the Great Physician, and we long to know more of his loving ministry to womanhood in the days when one of the six things forbidden to a Rabbi was that he should speak with a woman!

We can only picture the home in Magdala saddened by the affliction of a tormented woman, into which one day the Master came and spake the word of command that caused the demons to flee, and released the soul of Mary the Magdalene to a service that never faltered, even to the cross and empty tomb. For, however brief may be the records of these few women whose names have been kept for us, and the greater number of the "unknown women," the Gospel of Luke makes clear the fact that from the first these women not only loved the great Teacher for His gracious ministry to them, but were constrained to give expression to that love in the best womanly way of "ministering unto him of their substance."

Among these women Mary Magdalene must have been leader and counselor and friend, for her name is constantly mentioned, first by Matthew, Mark, Luke and John.

Very often by writers and speakers she is referred to as the "sinful woman," but there is no evidence that this strong, true friend of Jesus was other than a great physical sufferer, relieved by his divine power.

On his last sad journey, when he turned for the last time from the blue waves of Galilee and steadfastly set his face to go to Jerusalem, Mary Magdalene and the group of ministering women went with Him. Perhaps as He so earnestly and sadly taught the twelve, some words concerning His death and suffering may have reached their wondering ears—we do not know. They were there at the cross, just as near as the centurion would allow them to approach, and when after the suffering was over Jesus was laid in the tomb "which was hewn out of a rock," Mark tells us, "Mary Magdalene and Mary the mother of Jesus beheld where he was laid."

So she knew just where to go on that first day of the week, *while it was yet dark*, bearing in her hands the sweet spices to anoint His scarred body. It was in that very place of love and service that Jesus met her and gave to her the greatest honor ever bestowed upon man or woman, that she should be the first to hear the resurrection voice, and to bear the gladdest message the world had ever heard, "He is not here, for he is risen!"

Like as the alabaster cruse of precious ointment was brought by Mary of Bethany so the beautiful gift of a life's loving service was poured out at the feet of her Lord by Mary of Magdala, and this, too, is spoken of "for a memorial of her."

Redeemed to serve! It was a great day in the history of the race when Jesus came to give a new teaching of love and purity, liberty and equality for womanhood.

Woman has always been the one to serve. Through all the ages the heads have bowed and the backs have ached; but ever since Jesus came to give her a glorified motive for service and to tell her that in the Father's plan there is place for her, woman's toil has been more and more upward to the light.

Redeemed to serve! It was the love for Christ in the hearts of our Christian women forty-five years ago that constrained them until they found an expression for that love in the organizing of the Christian Woman's Board of Missions; and the love and service of our Christian women through all these years of history, poured out at the feet of their Redeemer, shall be spoken of for a memorial of them. ELLIE K. PAYNE.

September

Forty-Five Years of Service
1874-1919

SONG.
INVOCATION.
BUSINESS.
DEVOTIONAL PERIOD.
  Song.
  Bible Study: "Mary Magdalene," John 20:1-18.
  Prayer.
MUSIC.
ANNIVERSARY POEM.
TALKS OR PAPERS.
  Beginnings of the Christian Woman's Board of Missions.
  Fields We Have Entered.
  Our Missionaries.
  Offerings of the Years.
LOVE GIFTS. (Special envelopes for offerings to be ordered from Headquarters).
ROUND TABLE: An "experience meeting," personal testimonies as to length of service of each member in the missionary society and what it has meant to her.
INTERCESSION.
BENEDICTION.

PROGRAM HELPS.
  WORLD CALL, pages 10 and 51.
  Forty Years of Service;
  Historical Sketch;
  Files of MISSIONARY TIDINGS;
  Leaflet: Facts and Figures of Forty-five Years, 3 cents.

Facts for the Busy Woman

The organization of the Woman's Missionary Societies was but one of a remarkable series of movements among women, that have made the nineteenth century known as the Woman's Century. In it forces long at work crystallized so as to revolutionize many conceptions regarding the proper sphere and activities of women.

Even more startling was the change which the nineteenth century wrought in the ideas of the world in regard to women's education. The first American schools for boys were established with the very first of colonial history; but it was not until the nineteenth century was well under way that any serious attempt was made to provide generously for the girls. In fact, in Philadelphia, it was not until 1893 that the girls' high schools were put on an equal footing with those for boys. Up to that time no Latin, French, nor German was taught in the girls' high schools of that great city.

In 1792 the records of Newburyport, Massachusetts, show that the town meeting voted: "During the summer months, when the boys in the school have diminished, the master shall receive girls for instruction in reading and grammar after the dismission of the boys, for an hour and a half."

Northampton, Massachusetts, so late as 1788, voted "not to be at any expense for schooling girls"; and another town graciously permitted the girls to assemble for instruction in the public school from six to eight in the morning, during the summer months. This was in 1804. In 1826 Boston rather peevishly abolished its girls' high school (so-called) because so many girls were clamoring for admission. The story is told that when the question of taxing the town to provide schooling for girls was discussed in Hatfield, Massachusetts, one indignant citizen exclaimed, "Hatfield school *shes*? Never!"

Although organized woman's work on distinctly foreign missionary lines begins with the period of the Civil War, it was preceded, as is always the case by a number of sporadic, unorganized undertakings of the same nature. In the great missionary awakening of the early part of the century, women had their full share. They had little money to give; partly because the country was poor, but more because women were not earning nor controlling money at that time. But time, loyalty and prayer, they gave generously, also such scant penny-crumbs as they could scrape together by beautiful self-denials. The egg money, the butter money, the rag money, was theirs to squander in missions if they chose, and choose they did. Hundreds of Female Cent Societies were in existence throughout New England; then there were Mite Societies, the Female Praying Societies, the Female Association, and many gifts from sewing and Dorcas Societies.

The first legacy received by the pioneer denominational Congregational Foreign Missionary Society was given by Sally Thomas. She was a poor woman, supporting herself as a domestic servant. Her wages never exceeded the pittance of fifty cents per week. Out of this sum in a long industrial life she had managed to save the really remarkable sum of $345.83, and this she bequeathed at her death to the American Board. It is to be doubted whether, in all its wonderful history, the Board has ever received a more glorious or more blessed legacy. By it, plain Sally Thomas, "the hired girl," entered into the elect company of Mary with her box of spikenard very precious, and of the widow who dropped her mite into the treasury; and of her, too, wherever the gospel is preached, the thing shall be spoken as a memorial.

Another story of missionary giving is told of a silver coffee-pot which was the offering of a pastor's family who could not give money, and so they gave something dearer. The coffee-pot and its story went to a meeting where $300 were dropped into it, and fifty years later $500; and when in 1893, it was brought to the World's Fair, with its sweet old story of human love and sacrifice, more than three thousand dollars were dropped into its historic depths.

The doctrine of the subordination of woman is, perhaps, given in brief in this teaching of Confucius: "Man is the reproduction of heaven, and is supreme in all things. On this account, woman can determine nothing of herself and should be subject to the three obediences—to her father, husband and son. Her business is to prepare food and wine. Beyond the threshold of her own apartments she should not be known for evil or for good. If her husband dies she should not marry again." Confucius recognized seven reasons which justified a man in divorcing his wife: disobedience to father-in-law or mother-in-law, failure to bear children, lewdness, jealousy, leprosy or foul disease.

Next to Confucianism, probably Buddhism has been most influential in shaping Chinese ideals. Buddhist scriptures allow no hope of immortality to a woman, except that, for the greatest religious devotion, she be rewarded in some future transmigration by being born a man. Her hopeless inferiority is assumed and her impurity taught.

Japanese women have relatively more freedom and better consideration than any other Oriental women; but even here the same low standards and belittling ideas are woven into the texture of the national life. By training and education the Japanese girl is prepared to be exactly what her pagan master desired her to be fitted for—subordination, obedience and service. She, too, is under the "three obediences"—to father, husband, and, if a widow, to oldest son.

It is in the ancient land of India that we see the deepest degradation of womanhood, a degradation that inheres in the very religious standards of the people. Enforced seclusion, child marriage, perpetual widowhood, may be said to characterize the social life of the women of India. Every one of these disabilities and evils rests on positive teaching of the most venerated scriptures.—*The above extracts were taken from "Western Women in Eastern Lands."*

Hidden Answers

1. What must all men everywhere finally do?
2. Tell about a 20-cent dinner in New York.
3. What breaks up the discipline in an African school for women?
4. What was the result of Prohibition in Kansas?
5. What occurred for the first time in connection with the College of Missions Commencement?
6. Tell the story of how a young man helped a woman with a sick baby.
7. What may a choir do, and what should it not do?
8. For what are witnesses called?
9. Who speaks the colloquial Tibetan like a native?
10. What has hung above nearly every communion table for the past months?
11. What is recommended for the September meeting of the Woman's Missionary Society?
12. Of what is every communion service a reminder?
13. A movement for what work sprang into existence at the Colorado Convention?
14. How does the will to give grow?
15. Of what did the mela in India remind some new missionaries?
16. What claims the time of one teacher in South America outside the school room?

We are now so accustomed to this modern uplift of womanhood and motherhood that it is hard for us to realize the greatness of the change and the comparative brevity of time in which it has been accomplished. Not long ago a woman of an investigating turn of mind found a first edition of the Encyclopedia Britannica, issued in 1771, and in looking to see what it had to say about woman, she found that it devoted just seven words to this topic: WOMAN—the female of man: see Homo. The last edition of the "Britannica" issued in 1911, gives thirteen and one-half columns to the subject of Woman, besides articles telling of her achievements in special lines.

In the forties of the last century Lucy Stone complained that, when she sought to support herself, she found open to her only three professions worthy of a being with an immortal soul—teaching, sewing and housekeeping. The women of those days had very little money at their command; as a class, they were financially dependent on the men of their households. The names of the early church societies have a pathetic insight into the poverty of their resources. "The Female Mite Society," "The Woman's Cent Society," were favorite titles.

The first publication of the Christian Woman's Board of Missions was an address made by Mrs. Maria Jameson, the President, at the meeting of the Executive Committee following the Cincinnati Convention. In it she said: "One thing stands clear and well defined before us, and that is our fixed purpose to do something in the missionary field, and, with that firmly fixed in our minds, we can hardly fail of finding the way to accomplish it.—*From "Forty Years of Service."*

A sacred burden is this life we bear,
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin,
But onward, upward till the goal ye win.
—*Frances Anne Kemble.*

I like to think of the old weather-worn globe as the mother of us all. I like to think of the ground under foot as plastic and responsive to the creative energy, a red corpuscle in the life current of the Eternal, and that man, with all his high flying dreams and aspirations, lay folded there in the fiery mist out of which the planet came.—*John Burroughs.*

A sunset is not so glorious unless some clouds have gathered.—*Ada M. Kassimer.*

Whom the heart of man shuts out,
Sometimes the heart of God takes in.
And fences them all round about
With silence 'mid the world's loud din.
—*Lowell—"The Forlorn."*

In 1874

By Adelaide Gail Frost.

SPRING morning's sunshine glory like a halo on her head,
As a woman knelt within her room beside her snow white bed!
Oh, who could know that just this hour a flame from far Above
Would kindle in her soul a thought of such far-reaching love
That force could not extinguish it; and all the wide, wide seas
Could never quench nor hinder it, and every ocean breeze
But fans the flame to spread it into depths of human hearts,
To warm them till a new race springs, deep skilled in Christian arts?

From that Spring morning's thought that came to one in secret prayer
There followed on an autumn day, with only few to care,

A woman's meeting held within a basement room apart
Where sisters gathered, and where trembling heart
Spoke low to trembling sister hearts and said:
"Our loaves are few but the long waiting hosts must still be fed;
"We must do this and add our strength and life
"To give the Bread to hungry lands where sin and death are rife;
"Where hopeless sisters die and little children faint,
"Where through our silent years their piteous plaint
"Has gone unheard. Ah, we must do while yet 'tis day,
"But—'Who for us shall roll the stone away?
"Our mothers longed to help the world with gospel beams,
"But, close within the circle of the home they lived, and only dreams
"Might come of all the great, great harvest field unreaped,—
Ah, we must haste!" Yes, as they planned their hearts upleaped;
They spoke for hundreds gone and thousands yet to be,
And so our dear Society began and spread from sea to sea.
Beginners dear, we'd make your every name immortal if we could—
Pearre and *Jameson, Wallace* and hers who stood
With gifted pen, our Mrs. Goodwin. Dear Mrs. Burgess, too,
Sought for the open door; and all in earnest prayer
Began our fair Society for home and foreign lands.
We'd close no open door but go with equal love to waiting strands.
First to an island of the Western seas and then to India, bound and sad,
Went messengers of hope and peace and then the tidings glad
Were published in our country's byways; and, with the years,
New doors were entered and despite the doubts and fears
The work grew broader and the dawn more bright
O'er homeland fields and in the lands of darkest night.

Our white-haired mothers knew the small beginnings of our way,
And now their dear eyes shine to mark this anniversary day.
They've seen, and we, the light mount up and speed from northern lake and southern hill,
From western plain and eastern college towers, till
Its glorious beams outfling in Asia, and in Africa and islands of the sea,
And beautiful and radiant the noontide yet to be!
Yes, thousands and ten thousands join the host all unafraid,
Where, less than fifty years ago, the few low prayed,
And, trembling, kindled the undying flame. We've seen the lands of west and east
Lift up sad eyes to greet the coming light, and feast
On visions of a better day—and so we count the milestones o'er
And then go on to broader, greater, truer, nobler work—*before!*

Development Department of Christian Woman's Board of Missions

Forty-Fifth Anniversary of the Christian Woman's Board of Missions

By Mrs. Josephine M. Stearns.

BECAUSE the divine Son of God came into the world as the son of a woman, womanhood was forever crowned. Because the first messenger commissioned to tell of the risen Lord was a woman, women still are thrilled with the joy of missionary service.

It is the law of love in a woman's heart that it must find expression in service. For forty-five years women in Churches of Christ throughout this and other lands have manifested their faith in Christ's program for the world, and their love for God and man through the work of the Christian Woman's Board of Missions. It is fitting that this anniversary be appropriately observed.

It is recommended that all Woman's Missionary Societies and Young Woman's Missionary Circles prepare an anniversary program for the regular September meeting of the society. The program for September outlines such a service. Special articles are provided in World Call and in leaflet form. All effort should be made to have every member of the society present. Aged members and shut-ins should be brought to the meeting if possible. Decorations in "lavender and white" should be freely used. All effort should be made to make the meeting the most enjoyable and significant for forty-five years.

Special offerings should be brought as Love Gifts. There should be no compulsion of insistence or urgency, but the gifts should come from hearts desirous of expressing again their faith, their gratitude and their love in special offerings at this time. Each member should judge in her own heart what her offering should be. Forty-five should be the measuring number. As the tiny candles on a birthday cake flash out the light of the numbered years, so may the love offerings of our anniversary fling the light of life into dark places of the Christian world. Forty-five dollars for those whose ability permits; forty-five half-dollars for many others. All such offerings will be credited on Life Memberships where desired. Forty-five quarters will place a nameplate in the College of Missions, and forty-five dimes will be credited to annual payment on a Life Membership. Forty-five cents from those who are already doing their full duty in support of missionary work, will be a most acceptable and fragrant love offering. All who are paying on Life Memberships should plan, if possible, to complete them at this time. There will be some who will give ten times $45, and doubtless some will wish to give one hundred times $45, thus expressing their deep desire for the extension of Christianity throughout the earth and as a tribute to the beautiful and far-reaching service of the "Woman's Board."

Through such endowment of love gifts the Christian Woman's Board of Missions should be given a crowning glory for the rich service of the years and an abundant entrance into the larger work to which the new world order calls, and in which the contemplated union with other mission boards will make farther reaching service possible.

Special coin envelopes or bags in lavender and white should be provided for these anniversary love gifts. An effective method of receiving the offerings will be for each member to bring her gift and let all be heaped together as an offering to the Lord, fragrant and acceptable in His sight for sending forth the heralds of His love unto the uttermost parts of the earth.

Message for Societies

By Mrs. G. M. Anderson.

Mission Study Classes and Church School of Missions

MISSION study classes open up a vast and, to most people, a heretofore undiscovered world. The doors are standing wide open and the whole church should be led to lift up her eyes and look upon the fields so white to harvest. The women of our Woman's Missionary Societies are urged to cooperate with the other organizations in putting on a Church School of Missions in the local church. This is the most practical plan yet presented to enlist the whole church in the study of systematic graded missionary lessons. If your church does not have a school of missions during the year mission study classes should be conducted in every Missionary Society. Where the "division plan" is used, mission study classes can best be conducted by "divisions." Where there are no divisions a class can be formed of all members who are willing to give some time to study. There are always those in every Missionary Society who do not feel the importance of mission study enough to attend an extra meeting. Such should be asked to at least carefully read the mission study books.

The general theme for the mission study textbooks for 1919-1920 is "The Conservation of Human Life." The book on foreign missions is "A Crusade of Compassion, for the Healing of the Nations." "Christian Americanization" is the theme for united mission study and instruction throughout the United States. It is an especially important theme at this time, when America occupies so conspicuous a place in world influence and power, while within her own borders press social problems of largest magnitude. "Christian Americanization, a Task for the Churches" should have most careful study.

Programs for Monthly Meetings

The programs as outlined for the year, beginning with July, are in keeping with the themes for mission study. The first six months we will become more familiar with the work being done in the United States. The last six months is devoted to a study of medical work in the foreign fields where the Disciples of Christ are at work. Topical Year Books and leaflets can be ordered from our literature department. Each month the program and helps will appear in World Call. Leaders for the year should be selected in July and notified at once, that they may begin preparation for the meeting they will lead. No meeting need be dry or tedious with such a world of interesting missionary

Japanese Christian Church, Berkeley, California

K. UNOURA
Minister of Berkeley Church

knowledge to be had for the expenditure of time in collecting and arranging it. A very great amount of work is required to produce varied, interesting and effective programs. Time and effort must be spent upon it by some one. The leader for the day is primarily responsible. Since to the president is intrusted the care, leadership and general development of the society, it should rest with her always to see that a proper program is planned and prepared for the monthly meeting.

Division Plan

No plan ever suggested for the Woman's Missionary Society has proved to be of such great value as that of grouping the members in divisions. It makes possible effective handling of all details in the work of the Society. It divides responsibility among a number of women, thus relieving the officers of an undue share. It makes possible definite cooperation in every phase of work on the part of every member. It develops leadership. It brings increased efficiency in winning new members, in circulation and use of literature, in increased attendance at meetings and in collection of offerings.

Any Society having a membership of more than ten or twelve can use the plan to great advantage. In large societies it is indispensable for effective work.

In inaugurating the division plan, the first step is the selection of division leaders by the executive committee or by the president of the Society. Division leaders should be carefully selected. They should not only be consecrated and thoroughly interested, but, if possible, should have ability for leadership.

Each division leader should have access to a copy of the *Manual* and become thoroughly familiar with all phases of the work for which she is responsible.

In many Societies each division becomes responsible for a certain number of programs during the year. When a given division is providing the program, another division usually acts as hostess.

In many Societies where there is as yet no Young Woman's Missionary Circle, the young women are enlisted as a separate division in the Woman's Missionary Society, holding regular monthly meetings for mission study, or meeting to read and discuss interesting chapters selected from attractive missionary books.

In some Societies, the men who are members constitute a regular division and take their turn in providing the program, also in entertaining. Where this can be done, it provides a delightful social and spiritual fellowship.

Proportionate Monthly Offering

The proportionate plan of monthly offerings was adopted at the Annual Convention of 1916. This plan makes necessary the pledging on the part of every member of a Woman's Missionary Society or Missionary Circle of the amount she will undertake to give monthly for the work of the Christian Woman's Board of Missions. The finance committee or division leaders are responsible for seeing every member at a specified time annually to secure monthly pledges for the year. Cards prepared for this purpose are provided from Headquarters.

The "Every Member Visit"

The "Every Member Visit" in the Society should be the first work of division leaders getting acquainted with their members, laying before them the aims and plans for the year's work, encouraging fullest cooperation in attendance, reading and offerings. It should be the earnest desire of each division leader to come into full acquaintance and close, appreciative fellowship with each member of her division.

When Societies have adopted the proportionate monthly offerings, or where aims for special work are met through regular monthly or quarterly pledges from the members, this canvass of the membership by division leaders is indispensable.

Nothing supersedes the power of personal work. Therefore, much calling is essential. The right development of the year's work will require two calling campaigns: (1) The "Every Member Visit" and (2) The "Continuous Calling Campaign". The former should be made before the executive meeting preceding the September meeting of the Society.

The Church Budget and Funds of Missionary Societies

According to the Budget Plan recommended by all of the Boards, it is agreed and recommended by the Boards unitedly that all funds of local societies, auxiliary to the Christian Woman's Board of Missions, should be raised and remitted as heretofore. The only additional requirement is that the treasurer of the Missionary Society report to the Church Board each quarter the amount remitted to the Christian Woman's Board of Missions that it may be included in the total amount raised on the missionary budget of the church. All funds from all organized activities of the church are included in the total budget of the church.

Orders for Literature and Supplies

All orders for books, leaflets and supplies for auxiliary societies of the Christian Woman's Board of Missions should be addressed Christian Woman's Board of Missions, College of Missions Building, Indianapolis, Indiana. Address all subscriptions for WORLD CALL and all letters concerning WORLD CALL to WORLD CALL, 222 Downey Avenue, Indianapolis, Indiana.

Comparative Statement of Receipts for Nine Months, Ending June 30, 1919

American Christian Missionary Society

(Including Bible School Department.)

	1918	1919	Gain
Churches	$37,401.11	$44,654.67	$7,253.56
Bible Schools	42,494.58	44,668.55	2,173.97
Christian Endeavor Societies	263.31	333.90	70.59
Individual Offerings	4,055.76	1,026.40	3,029.36*
War Emergency	7,923.68	1,127.16	6,796.52*
Armenian and Syrian Relief	2,860.82	2,245.61	615.21*
Bequests	1,720.72	5,118.44	3,397.72
Annuities	14,500.00	10,800.00	3,700.00*
Interest	11,910.82	16,362.26	4,451.44
Men and Millions Movement	89.00	26,861.04	26,772.04
Subscriptions, Sale Books and Literature	1,269.23	1,136.76	132.47*
Miscellaneous	11,469.10	14,108.61	2,639.51
	$135,958.13	$168,443.40	$32,485.27

Bible School Department for June

From Sunday Schools	$2,119.88	$2,994.81	$874.93
For Armenian and Syrian Relief	15.75	103.80	88.05
From Miscellaneous	252.10	410.02	157.92
Total for month	$2,387.73	$3,508.63	$1,120.90
Previous Receipts	46,797.46	48,031.40	1,233.94
Total Receipts for nine months of missionary year	$49,185.19	$51,540.03	$2,354.84

Christian Woman's Board of Missions

Churches	$17,216.82	$27,531.22	$10,314.40
Missionary Societies and Circles	204,975.11	226,049.44	21,074.33
Children's Organizations	12,117.66	12,381.48	263.82
Bequests	7,564.36	7,324.23	240.13*
Individual Gifts	29,725.00	40,629.40	10,904.40
Interest	17,000.41	18,479.60	1,479.19
Subscriptions	20,354.09	10,778.57	9,575.52*
Sale of Literature	8,445.16	7,466.14	979.02*
Mission Fields and Institutions	14,576.21	14,850.10	273.89
Men and Millions	14,079.40	32,027.71	17,948.31
Sale of Property	1,152.28	1,639.16	486.88
Miscellaneous	9,415.21	7,120.70	2,294.51*
	$356,621.71	$406,277.75	$49,656.04

Foreign Christian Missionary Society

Contributions from Churches	3,174	2,459	715*
Cont. from Sunday Schools	2,579	2,421	158*
Cont. from C. E. Societies	1,334	1,150	184*
Cont. from Individuals	603	556	47*
Churches	$111,628.82	$114,064.48	$2,435.66
Sunday Schools	67,972.88	80,888.22	12,915.34
Christian Endeavor Societies	11,476.40	12,381.19	904.79
Individuals, (General Fund)	17,083.63	20,027.32	2,943.69
Individuals, (Special Fund)	8,632.10	5,694.42	2,937.68*
Men and Millions Movement	5,375.00	31,693.96	26,318.96
Bequest	829.00	8,809.65	7,980.65
Miscellaneous	13,037.18	17,825.75	4,788.57
Annuities	38,800.00	25,299.54	13,500.46*
	$274,835.01	$316,684.53	$41,849.52
Gain in General Fund Receipts			$46,859.35
Gain in Special Fund Receipts			8,490.63
Loss in Annuity Fund Receipts			13,500.46

Board of Church Extension

Churches	$15,484.00	$15,522.99	$38.99
Sunday Schools	212.18	302.33	90.15
Individuals	334.30	202.38	131.92*
Annuities	35,926.00	12,840.00	23,086.00*
Bequests	2,027.00	20,471.69	18,444.69
Men and Millions Movement	1,600.00	12,968.34	11,368.34
	$55,583.48	$62,307.73	$6,724.25

National Benevolent Association

To May 31 Only

	1918	1919	Gain
Churches	$32,766.29	$46,128.25	$13,361.96
Schools	60,415.51	77,094.33	16,678.82
Societies and Lodges	4,431.10	4,792.92	361.82
Individuals	27,759.59	30,060.97	2,301.38
Board, Adm. and Patients	15,188.76	15,531.27	342.51
Annuities	9,400.00	21,227.50	11,827.50
Bequests	3,580.63	18,520.99	14,940.36
Trust Funds	1,274.82	2,222.00	947.18
Endowments		100,500.00	100,500.00
Interest Earned	7,484.30	8,265.57	781.27
Men and Millions Movement	2,293.75	21,906.42	19,612.67
Miscellaneous and Sale of Property	5,039.70	6,164.87	1,125.17
	$169,634.45	$352,415.09	$182,780.64

Board of Ministerial Relief

Churches	$16,559.07	$21,383.66	$4,824.59
Bible Schools	3,743.54	3,291.54	452.00*
Individuals and Men and Millions Movement	5,147.63	26,222.28	21,074.65
Annuities	1,425.00	1,750.00	325.00
Bequests	200.00	9,334.85	9,134.85
Interest and Rent	4,103.63	5,562.33	1,458.70
Miscellaneous	1,594.45	799.14	795.31*
	$32,773.32	$68,343.80	$35,570.48

Pension Fund, October 1, 1918	$15,794.99
Dues Paid by Ministers	16,226.57
Balance in Pension Fund July 1, 1919	$32,021.56

Board of Education

Churches	$3,224.70	$3,431.79	$207.09
Colleges	1,300.00	1,666.66	366.66
Miscellaneous	76.99	467.74	390.75
Interest		3.18	3.18
	$4,601.69	$5,569.37	$967.68

American Temperance Board

Churches	$1,527.06	$1,949.49	$422.43
Sunday Schools	287.45		287.45*
Individuals	311.95	1,841.59	1,529.64
Field Meetings	671.25		671.25*
Miscellaneous	1,078.10	493.82	584.28*
	$3,875.81	$4,284.90	$409.09

Association for the Promotion of Christian Unity

Churches and Sunday Schools	$2,062.89	$2,673.30	$610.41
Individuals	882.26	1,487.95	605.69
Interest		15.60	15.60
Literature	5.90	70.50	64.60
Miscellaneous	10.00	36.25	26.25
	$2,961.05	$4,283.60	$1,322.55

Grand Totals for all Boards

Churches	$237,870.76	$277,339.85	$39,469.09
Sunday Schools	175,126.14	206,244.97	31,118.83
Christian Endeavor Societies	11,739.71	12,715.09	975.38
Individuals and Men and Millions Movement	117,369.37	353,150.18	235,780.81
Bequests	15,921.71	69,579.85	53,658.14
Annuities	100,051.00	71,917.04	28,133.96*
Interest and Rent	40,499.16	48,688.54	8,189.38
Missionary Societies and Circles	204,975.11	226,049.44	21,074.33
Children's Organizations	12,117.66	12,381.48	263.82
Mission Fields and Institutions	14,576.21	14,850.10	273.89
Subscriptions and Literature	30,074.38	19,451.97	10,622.41*
Miscellaneous	76,523.44	76,241.66	281.78*
*Loss	$1,036,844.65	$1,388,610.17	$351,765.52

A Successful Experiment in Union

THE First Christian church at Waycross, Georgia, has developed a novel program of junior work which will no doubt be suggestive to other schools.

On July 7, 1918, the minister, Isaac S. Bussing, assisted by three lady teachers from his congregation, started what is known as the "Community Junior Bible Class," which meets every Friday. Twelve children from the Bible school were present at the first meeting. Its influence was recognized by the community and the meetings have grown in interest and number. For the months of 1919 the average number present has been sixty, with a record attendance of one hundred twenty. This success is due in large measure to the able assistance rendered by the teachers.

Drill, discipline and definite aim are emphasized in this class. The children are taught the value of time and learn how to become leaders by obedience to rules governing the class. The instruction includes memory work and mission study. For the former rewards are given. This work is under the direction of the teachers, while the minister contributes chalk talks, stories and object lessons. During the vacation period the Juniors are busy earning money to support an orphan in the Southern Christian Home at Atlanta, and in this way they have a definite part in making their work an inspiration to others.

Prominent families of different churches send their children every Friday to receive the benefits of the work, and are very proud of their accomplishments. Once a month a public exhibition of the work is given. Recently forty children participated in a review of Scripture they had memorized and in short stories of our imported foods. The children point to a picture on a large chart and illustrate where the food was grown.

The success of the Waycross plan can be duplicated in other communities, in spite of seemingly impossible conditions.

One Year in Tibet

I HAVE been in Batang more than a year. The longer I stay the better I like it. I can talk to the folks now; not fluently, but so that I am fairly well understood. That makes a great deal of difference. Next Sunday I begin the teaching of a Sunday school class. The Sunday school here is a splendid and growing institution.

I helped in Mr. Ogden's school during October, November and December, and had opportunity to observe that institution. I wish that I could sing you the praises of Mrs. Ogden. You do not hear much of her; but she is a very capable woman who does a tremendous amount of work, and does it well. She can speak the colloquial Tibetan just like a native. Her knowledge of standard Tibetan is also extensive. What she has succeeded in doing with those ignorant Tibetan children is astonishing. It would do your soul good to hear her children sing. They are naturally fond of singing. Twelve of them sang at the Christmas entertainment and I don't know of enjoying a song so well at any time. These children can read Tibetan, and do many other things that will be helpful to them and future generations. It is a great work. Besides this, Mrs. Ogden does a great deal of work among women.

The longer I observe, the more I am convinced that educational evangelism is what is needed among the Tibetans. What we have to combat here is not the philosophy of the Buddha, but the superstitions and polytheism of the old Bon religion. When these are broken down the hold of Buddhism on the Tibetans will be very weak. Since we know it to be a fact that education is a powerful and effective instrument in breaking down superstition, I think the Lord expects us to use it. Education, properly directed, is, to my way of thinking, one of the most effective ways God has of transforming people into the likeness of His Son—the true form of human life.

The door of Tibet is still open. It was opened by Him "that openeth and none shall shut"—"This was from the Lord, and it is marvelous in our eyes." He will send us in, and His purpose with us shall be accomplished. Such is my firm conviction.

As I look back over the past year, I can truly say: "God hath done great things for us, whereof we are glad. He has preserved us from dangers, seen and unseen. He has blessed us with good health and filled our lives with joy and gladness. We have lacked nothing." RODERICK A. MACLEOD.

Community Junior Bible Class, Waycross, Georgia

Results in the Religious Day School

Gary, Indiana.

THE report of our superintendent, Miss Mary Elizabeth Abernethy, showed that the work of our Community Church Schools is progressing in a very satisfactory manner. Our new teachers have proven efficient, our former teachers, profiting by their experience, are doing even better than last year. The attendance has been encouraging, and the interest of the children has been excellent. All this is true in spite of the fact that the epidemic of influenza, and other sickness as well, has afflicted us very seriously and greatly interfered with our work.

In October Miss Ruth Radamacher was suddenly taken violently ill with acute Bright's Disease, possibly induced by influenza, and in a few days passed away. Miss Radamacher came to us as home counsellor to introduce a program of religious education in the homes. In training, in personality, in interest, in tact, she was rarely well fitted for the delicate and important work of her calling. Her going not only left us with a strong sense of personal loss, but made it necessary to postpone to another year the attempt to build up a program of religious education in the homes.

Miss Ruth Stearns and Miss Esther Lomb have both been seriously ill. They are now at work again, and seem to be in perfect health.

Our schools were closed twice because of the epidemic of influenza with but a short interval between. It naturally followed that the work was greatly interfered with and up to the holidays fell short of what we had anticipated from our fine start.

Now, however, the work is going well again, our great difficulty being something like that of the missionaries in India, viz., that the children are coming faster than we can care for them. We have some classes with an attendance of from thirty to sixty. It seems better, however, to permit the children to come and give them what we can than to turn them away. It is interesting to note that several of these classes are composed almost wholly of foreign children. Our total enrollment is now almost exactly two thousand. We have been compelled to seek assistance in teaching from people in the city who seemed fitted for our work by training and experience. It surely has been demonstrated that the attendance of a large per cent of the public school children can be secured for classes in religious instruction.

The enrollment by schools and in comparison with that of the public schools is as follows:

Comparison of enrollment in Public and Community Church Schools February 1, 1919:

	Pub. Sch.	Ch. Sch.	Percent.
Ambridge	115	81	70.43
Emerson	920	348	37.82
Froebel	1875	509	27.28
Glen Park	472	175	37.07
Jefferson	1166	273	23.41
Beveridge	645	364	56.43
25th Avenue	521	265	50.86
Totals	5,714	2,015	35.26

Kindergarten and high school children are not counted in public school enrollments, since the Community Church School offered no classes the first semester for these children.

The following nationalities are represented in our enrollment:

Hungarian, Greek, Italian, Syrian, Spanish, Rumanian, German, Moravian, Russian, Jewish, Serbian, Croatian, Slavish, Bohemian, Lithuanian, Polish, Belgian, Austrian, American, African, Swedish, English, Welsh, Danish, Irish, Scotch, French and Ukranian.

The cooperating denominations are represented in the various schools as follows:

Christian	94
Congregational	14
Methodist	232
Presbyterian	182
United Presbyterian	74
Total	596

Complete figures would doubtless increase this total. Probably about one-third of the children in our classes come out of the homes of the constituency of the denominations now cooperating in conducting the schools.

In addition the following denominations and faiths are represented:

Baptist, English Lutheran, German Lutheran, Swedish Lutheran, Reformed, Episcopal, Gospel Mission, Salvation Army, Roman Catholic, Greek Catholic, Jews and Christian Scientist.

Such information as it has been possible to secure indicates that about two-fifths of the children are receiving no other religious instruction.

The average attendance is quite encouraging.

The report of the superintendent shows that some children are very much interested:

"A Tolleston boy said that when he first started in Church School he told his mother he did not like it, and was not going any more. His mother told him that he had not been going long enough to know whether he liked it or not, so he started in again. Later he said, 'I have been making a big mistake. I thought I did not like Church School, but I have found out now I like it, and I am going every single time.' That was a fifth grade boy."

"An Ambridge boy said, 'If we had a summer Church School I would come every day, but I do not want to go to public school this summer.'"

"One boy came at 12:30 for a 1:15 class so that the coach would not find him and make him stay at 1:15 to practice with his baseball team."

"One sixth grade boy who was working on a map remarked about some of the boys who did not come to class that day 'We are having a lot better time than they are on the playground.'"

There are a good many evidences that the instruction is bearing fruit in the minds and lives of the children.

"A principal of one school says that for the last two years she had noticed such a difference in the pupils in regard to lying and stealing, that now it is perfectly safe to hang wraps in the hall, and there is practically no stealing. She lays it chiefly to the results of the Church School because the majority of the children are attending the Church School."

"The children in the foreign schools, as well as in the American sections are asking for Bibles and hymn books. The foreign children say that they tell the Bible stories to their parents at night and sing the songs to them. Already the children have bought many Bibles and many more are asking for them."

"One little girl took a Bible in her hands and examined it inside and out, handled it with much respect and reverence, and then she looked up to her teacher and said, 'This is the first time in my life I ever had a Bible in my hands.'"

"The children, as a result of the teaching, are asking a great many interesting questions. One little girl asked one day if it would be fair to ask God for two things. She said, 'I asked God to make my grandmother well and He did it, and I wonder if it would be fair to ask Him for something else.'"

"A boy asked if it would be right when he was saying the Lord's Prayer to stop in the middle of it and think what he was saying, or whether he would have to go right through without stopping."

"One little hot-blooded Italian girl had two lessons on forgiveness; and after learning the text, 'Be ye kind one to another, forgiving each other,' came back to her teacher and said, 'Mary hit me yesterday and I did not hit her back. I did not, I forgave her.'"

"When the Lord's Prayer was being explained in one class, and the teacher came to the phrase 'Give us this day our daily bread,' one little child asked if that meant cabbage too."

"Occasionally the teacher sees some amusing results of her teaching. One day a teacher of the first and second grade classes asked for Bible memory texts and one child immediately responded with 'My Country, 'tis.' Another child in trying to repeat the text 'Jehovah is with us, fear thou not,' said, 'Jehovah is with us and we are here.'"

"The teachers learned one day that a hypocrite is a sort of religious teacher, that a parable is a beast, and that Paradise is things you play with in a game."

The treasurer's report indicates that but for the decrease in attendance due largely to the influenza epidemic, the cost of conducting our schools might have been as low as seven cents per hour per child. It has actually cost about ten cents per hour per child. It is our understanding that it is costing the Jews in their work in Greater New York about fourteen cents per child per hour.

The treasurer's report shows a very encouraging increase in self-support. Last year —the first for the Community Church School —there was collected in Gary for the work a little less than $2,000. We feel very hopeful that we shall secure this year at least $4,500. This with the generous support of the denominational committees and Boards and the Illinois Steel Company should enable us to close the year without a deficit.

Our teachers have all been re-elected for next year. Our superintendent has been authorized to employ an additional teacher for grade classes next year. An effort will be made again next year to introduce a program of religious instruction in the homes, and a home counsellor is to be employed for that purpose. The Board of Religious Education also voted to open a new school next year at the Horace Mann Site.

The Board of Religious Education has from the first felt that its field covers all types

of religious education which can best be carried on as cooperative enterprises. Our first and greatest task is to show that it is possible to provide efficient religious education for public school children without transgressing our American principle of separation of church and state. Hence the first work undertaken by the Board was that of Week-day Religious Instruction. As this report indicates, an attempt was made this year to stimulate religious instruction in the homes. The attempt will be renewed next year.

In addition to this the Board has attempted to improve the teaching in the Sunday schools by conducting teacher training courses. A series of eight addresses was presented by Mrs. Antoinette Lamoreaux. These addresses were a study of child life. They were given in the afternoons also for mothers, with special application to the problems that mothers must meet in the home.

A second series is arranged for to be given by Mr. L. H. Beeler, the head of the Presbyterian Training School in Chicago, the subject being "The Principles of Teaching."

A multitude of interests have demanded the time, thought, and energy of the people, but in spite of that the attendance has been quite encouraging, and a very real beginning has been made in another line of religious education in the community.

Some members of our Board have felt that Vacation Bible Schools could be conducted best as enterprises and had hoped to open such schools at all the centers where week-day instruction is now being offered. After careful consideration it was decided that inasmuch as this type of work would prove rather expensive and no provision had been made for it in our budget, it would be wise for us to postpone the undertaking of this work until after the week-day instruction had been put on a solid financial footing.

April 2, 1919.

To F. W. Burnham, A. C. M. S.:

"We are very much pleased at the progress this work is making. It is a pleasure to say to you that it would have been impossible even to begin it had it not been for the generous support of your Board."

Very cordially yours,

WILLIAM G. SEAMAN."

Learning to Give by Giving

By H. ERWIN STAFFORD

THE will to give grows out of the experience of giving.

A noted religious writer once said, in a biographical sketch of Moody: "He learned to read by reading, to pray by praying, to live the Christian life by living it." And Moody did; but so does every man. The reason is obvious; life goes before knowledge. Men live first and make statement of life afterward. The sweet babe sees and knows its mother's face long before it ever thinks of the law of optics. He hears her voice and hums her lullaby through many summers without understanding the auditory system, or making statement of note, scale, tone or time. Only as he studies, relates and systematizes his experience in after years can he make intelligent statement.

We learn to give by giving.

Instruction has its value. There is a place for sermon, lesson, tract, magazine and most of all the Book of books. We need to be informed. It is good to be thrilled by what "others" have done and are doing. We must often be inspired beyond our normal selves. It is paramount that we have a divine standard. But reduce the problem of giving at once to its last analysis and it is: we learn to give by giving.

It has always been so. The history of the churches is the history of an ever gradual, growing, outreaching of Christian experience, which in turn becomes the dynamic for functioning a larger experience. There is no side of the church's life where this principle is more manifest than in the realm of financial beneficence. In those days when the church was under the control of the state and the ministry was paid from the state treasury there was little or no missionary effort; benevolences were meager. Then came the rise of denominations that independently financed themselves. They at once began to experience a new reach of life. Out of the experience of giving to maintain themselves came the will to give for others.

The growth was slow. Indeed, it has been slow even in modern times. Every new advance in experience has come with struggle and even pain. Our older ministers can remember the time when there was no systematic method of giving, or financing the church. They were fortunate if they had a stated salary, and when they did it was seldom paid on time. At the end of the year a "collection" was taken, or a "donation" was received to "pay up the preacher." Nevertheless, out of this meager experience there came development and joy. It was a big advance when the church began to "lift" an offering every Lord's day. It was this experience that gave the inspiration for the first use of the envelope system and the giving of a definite sum every week. And the experience of an envelope with one pocket prepared the way for an envelope with two (duplex), enabling the worshiper to give regularly for missions.

Large experiences begat larger experiences. The "Men and Millions Movement," with its consequent Every Member Canvass, was made possible. Once put across it became a big experience in the life of the church. Men meditated on that experience. They made statement: "The Men and Millions Movement is a revelation to the church." "It has revealed the church's power." "It gives the business of the church a place alongside other big, worthy businesses." "It helps one to know something of the joy Christ must have gotten out of the big gift of himself." These and other statements made at the time, proclaimed that men learn to give by giving.

Simultaneous with this wonderful, new, evolving life of giving, came another experience, especially to the individual. Many here and there had given so abundantly that they found a greater joy growing out of what they gave than out of what they retained. They began to analyze this experience; its content, and computing their assets and gifts they found they had given a tithe. Again the experience repeats itself—one tithe begat two or more. Men began anew the study of the Jewish practice of tithing, followed by a review of the teachings of the Master. Consequently we have in recent years been confronted with a new and regnant presentation of the tithing system, that will not down. Out of the experience of recent giving tithing has been made to appear reasonable. Its utility and perfection appeal to the modern mind. One tithe as a minimum basis and as much more, according as God's opulent hand may have provided, as a maximum, becomes an ideal system. Thus by giving much we have learned to give more.

Then came the world war—our biggest experience. The nation called for lives and lives were given. It called for money and money was given. The countryside, the village, the city, the commonwealth have literally given themselves. What an experience!

We have not had time to analyze it; but this larger giving will beget the largest giving the church has ever experienced. We will study the past century of our history in the light of these war years. We shall gather up the memories of our donations, our collections, our regular contributions and our special drives and hold them before this wonderful experience. Then shall we cry out: Why will a man rob God?

We shall see with a new and clarified vision our allied kinsmen (we used to call them heathen), the heroic Japanese, the loyal Chinese the patriotic Hindu and the democratic republics to the south of us. They are just over there. And that farthest flung battle line will become as familiar as the "western front." We shall watch for every bulletin and rejoice in the success of every drive which takes the land for the democracy of the gospel the freedom of truth and righteousness and that everlasting peace, happiness and Christian brotherhood inspired by the Master of men. For out of the experience of giving our money will grow through the years the larger experience of fellowship.

Thus the training and equipment of this, the greatest of all armies, will be the most perfect known on any battlefield. The Church will surround that army with the means for ministry and put behind it a line of communication that will make the morale the most lofty. And as soldiers of the cross go on to make a democracy that in the future will be safe for the world, our experience shall grow deeper in Him who asked: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" We shall have experienced and we shall know. "He that wills to do God's will shall know of the teaching." Such experiences will yield an understanding of the Master's mission—"I came not to be ministered unto, but to minister." Experience shall beget experience until we shall have communion with Christ in that lofty realization of life: "If any man will come after me let him deny himself, take up his cross and follow me. For he who would save his life shall lose it, but he who loses his life for my sake shall find it."

How an Open Church Works at Dunkirk, N.Y.

TWO years ago when our house of worship consisted of four square walls enclosing one rectangular room we had four services per week and the building was open and comfortable about seven hours in the seven days and our total average weekly attendance was about two hundred and ten. Now we have a combined church workshop and parsonage with eighteen rooms including an auditorium, class rooms, pastor's study, and living rooms, open fourteen to sixteen hours every day, with six to eight services per week, visitors every day, and an average total weekly attendance of approximately five hundred. During the development of our present program the membership has increased 66 per cent, the attendance more than 100 per cent, and our financial receipts more than 300 per cent. The advantages of the open house are not only a great asset from the standpoint of the evangelization of the world but also from that of the spiritual development of the church.

On our Changeable Letter Bulletin at the corner of the street crossing there is perpetually some form of the great invitation, "All things are ready, come." Already the character of the place is a strong incentive to visitors to return and often results in active fellowship with us. On the other hand the expressions of appreciation on the part of visitors is a strong incentive to our own people to invite and to bring others. There are but very few evenings in a month that the casual visitor will not find some contingent of the Church or Bible school engaged in some religious or social function in the interest of our definite five-year program. We believe that with the church parlors and the pastor's study always open and with modern equipment and supplies and hand-work, which we are already beginning to supply, we shall be able to minister in a creditable way to the social, mental, and spiritual needs of many people who are not reached by the periodic appeal of churches that are closed most of the time. Already our hopes have been fulfilled in a small way by actual results and we have scarcely begun.

In order to provide for the proper order and service and attention which an open house demands, some member of the church is assigned the duties of hostess each evening. These assignments are made in rotation and we confidently believe this will be a fruitful source for the development of real practical church activity and responsibility among many members who otherwise would develop no practical activity for the benefit of others. There is perhaps no more effective means for the development of spirituality than this kind of responsibility. The members realize that the church enterprise is worth while and that they themselves are privileged to be numbered among the world's real workers for humanity. This conviction is in itself one of the strongest possible allies of the pastor in his work of developing the spiritual morale of the congregation. To know and to be able to explain to others the purposes, aims, and practical applications of a five-year church enterprise is an inspiration. Such a program appeals to the whole community. It creates among church members greater faith and confidence in themselves, the church, and humanity in general. It begets admiration and sympathy among all rightminded observers and effectually shatters the bulwarks of infidelity which are always endeavoring to advertise the failures of the church.

We are firmly refusing to admit any phase of the club spirit or class distinction or new organization fads which would seek to use our equipment for diverse purposes or egotistical or selfish or sectional aims. All subsidiary organizations are absolutely under the control of the church and no other kind of entertainment or recreation or employment is permitted upon the premises during the hours of worship. Every provision for human need of whatever kind that may be enjoyed here is provided by the church and whatever obligation, moral or otherwise, may be created, assumed, or admitted on the part of those who accept our hospitality is directly credited to the church. With ample grounds, (one hundred and twenty feet by one hundred and forty feet) situated on a prominent corner less than one block from the Federal Building site, in the midst of a population of twenty thousand, we are strategically located for keeping our invitation and plea before the tides of passers-by traveling in four directions. Our present plant is only temporary and we are still receiving aid of the American Christian Missionary Society; but we have already made encouraging progress on a five-year program which when completed will put us well on the way to permanent housing and equipment that will enable us to thoroughly test the practicability of the Open Church.

O. F. McHargue,
3 W. Fifth St., Dunkirk, N. Y.

How Our Community House Serves

WE were talking about prices and an American friend of mine remarked of this neighborhood:

"This is a slummy neighborhood. You would think that prices would be cheaper, but they are higher."

That started me to thinking and investigating. I found prices from 16 to 42 per cent higher than they were one and four blocks away. Their small, native dealer was exploiting them. In the case of meat, their chief article of food, the people were paying 42 per cent more for an inferior grade than it would cost them at the public market.

I started to talk prices to my mothers, and to get at it in a concrete way planned a dinner. The cost was limited to 20 cents a person. The menu for the dinner was split pea soup, brown stew made from neck (one of the cheaper cuts of meat), butter beans, radishes, bread, butter, tea and chocolate pudding with custard sauce. I asked ten women of the Central church to be hostesses for the dinner and each pay for their own dinner and one for a foreign mother. Thirty were present for the dinner and all pronounced it very good. Many of the foreign women asked for the recipes. They especially liked the soup and at the next meeting all were trying to learn "split peas" so they could ask for some at the grocer's.

For many of them it is too hard to go several blocks to do their marketing so we may inaugurate a scheme of community marketing. We have such on Tuesdays, the day that our mothers' club meets. We have a community kitchen, too, for not only do we buy the food for all, but it is cooked at the Community House and taken home ready to eat. That way the mothers can stay longer because they do not need to hurry home to cook supper. This constitutes a cooking class where they are learning how to prepare and cook their food. Several mothers, and I may say in some instances the fathers, too, said that was the best part of it. We hope in this way to make the women acquainted with food values, and help them to save from one to five dollars a week on their grocery bills. In that way the church will be answering the criticism by the discontented radicals which are mostly among the foreigners. They ask, "Why should we go to church? The church does not care for us. It does not care if we work twelve hours a day and are hungry."

In addition to the above the mothers bring their goods and we help them to cut out and make their clothes. They have been surprised and pleased to learn that they can make something that looks as if it came from the store. We now have quite a dressmaking shop on Tuesdays. The women look through the fashion sheets and pick out their styles. It is surprising what a pride for their appearance and that of their families this is developing in them. One mother who has two children never sewed before because she did not know how. When she made a dress for the baby she was so proud of it she exclaimed, "My Olga's dress, my Olga's dress; it's so pretty!"

Not only are we trying to help them with their physical needs, but with what is more needful for a mother, namely, the spiritual needs. She needs to feel a oneness with God, to feel that her task is a glorified one so as to take the drudgery out of it and feel that it is worth while. Many of the mothers not seeing the spiritual significance of motherhood resented it, and not only themselves, but their offspring suffered thereby. I asked many mothers to come in and speak to the mothers as mothers. Thus there was brought to them inspiration for their task, practical suggestions as to what had been found to be the best methods of correcting their children and suggestions of little ways for gaining the child's cooperation. Since I have observed our mothers and seen them adopt requests and suggestions rather than commands, and resort less to slapping and hitting their children, with even a softness in their voices and a tenderly motherliness toward their children, it seemed to me that we were blaming the foreign mother when she knew nothing better.

What more gracious or Christlike task could we have than to glorify motherhood and elevate childhood? BERTHA MERRILL.

The Conversion of a Government Teacher

By ELLIOTT I. OSGOOD, M. D.

CHEN GING-SHAN has for nearly four years been taking an interest in Christianity. Some years ago, an independent but very sincere Chinese evangelist spent some time here speaking in our city church. His messages were very simple and plain, but he gained a grip on this teacher in the city schools. Shen thereafter frequently attended the services of the church. He bought a Bible and read it a great deal in his rooms. He tried to live a proper life before the pupils in his school, and has never allowed himself to be drawn into gambling or wine drinking, two very common evils among the Chinese. But when we would try to lead him to take a step further and openly follow Christ, he shrank back. No one who has not lived among the educated Chinese can realize how hard it is to openly take a stand for Christ.

This past autumn we reorganized classes for Bible study on each Friday evening. Owing to the influence we have gained through the past years we induced a group of about ten city teachers to study together with us the Gospel of Luke. Chen was one of these. Several of the others have shown as intense an interest in this class as he did, and we believe that before another year passes they, too, will be led to take the final step.

For the past two weeks we have been holding special evangelistic meetings. The speaking was all done by groups of young men, some resident and active Christians here, others coming up from Nanking. A progressive series of subjects was followed. Three young men would give short, pointed addresses each evening and then an older leader would drive the truth home. Much to our pleasure the church was filled each evening. Christians brought their friends and others came every evening. Thirty-two signed cards to enter Bible classes and learn the truth about Christianity. These we will introduce into our already organized Bible classes.

On this last Monday Mr. Chen's wife, who, like so many of the Chinese women is illiterate and rather stupid, came to our hospital clinic. She was given a number of tonic pills containing a small amount of strychnia, as is usually found in most tonics. She took the pills home, laid them on the table where their three-year-old boy found them and swallowed sufficient to make about one-fifth of a grain of strychnia. The father came rushing after us. We hurried over and found the baby in spasms. He was given antidotes. We were devoutly thankful that we had given the mother no more pills than we had. As it was the child would likely have died had we not been at hand to administer antidotes.

Dr. Sung, our Chinese doctor, remained with the father until danger was past. While sitting there Mr. Chen's anxiety over his child was naturally very apparent. Over and over he expressed thankfulness that we were so nearby and had been able to come immediately to the rescue. "Here is where we as Christians have the advantage over you," said Dr. Sung. "It is in such times of trouble as this that Christ comes nearest to us. You were helpless in this time of trouble," Sung continued, "and so came to us. There are times when other men cannot help us, and it is then we find Christ most comforting."

"I can see it now," exclaimed Chen. "I have been having a curtain over my eyes. I thought Christianity was merely an improvement on Confucianism and all one did was to try to live according to its teachings. The curtain has fallen. I see now what you meant when you spoke of Christ as living; when you spoke of the Holy Spirit as your power, and of fellowship with God through prayer. I didn't know before. I didn't know."

"Don't you think, then, you ought to openly confess Christ?" Dr. Sung urged.

"I will do so at once," answered Chen.

Dr. Sung felt that he ought to call a halt. Was Chen going to take such a step merely because he was rejoicing over the saving of his baby from death and was thankful to us, or really because he realized how little he had understood how precious Christ can be to us? He wasn't sure.

"Teacher Chen, if you are planning to take this step out of thankfulness to us and not because you really believe, I shall always be sorry I have spoken to you at this time."

"I'm not; I understand now as I never did before. I want you to go with me tonight to the church and I will speak to the pastors there and ask for baptism."

They came to the evening meeting and after the meeting a group of us talked a little while together and then knelt and for the first time we heard this Confucian scholar call upon the name of his Father in prayer, confessing his sin and weakness. On Wednesday night with two others, one a schoolboy, the other a farmer, Chen was baptized.

"I am giving myself into your hands," he said, as we told him just what baptism means and how the rite is performed. He confessed his Master before the people and then in his turn was reverently buried in the waters of baptism. That he received forgiveness of sin and the gift of the Holy Spirit we have no doubt, and we believe the days to come will reveal the new life in him. This is the beginning of larger things. We are praying and working that before another year comes to an end a number of his associate teachers will also be convicted by the Holy Spirit of sin and come to walk in the new life.

Chuchow.

The death of President Thomas E. Cramblet of Bethany College, within a few days after the close of the seventeenth year of his administration, gives occasion to mention the monumental work he had accomplished. When he gave up the pastorate of the East End Church of Pittsburgh he found the college hopelessly in debt and nearly all of its friends ready to let its property be sold and its name become a memory. With indomitable perseverance and rare business sagacity he paid off the debts, built up the equipment and endowment with additions of nearly or quite a million dollars and rallied the attendance to the capacity of the plant. Undoubtedly a part of the price he paid for this successful service was the shortening of his life, for he was only sixty-five years of age. But the record is written and the fruitage of his labors will be perpetual.

The annual commencement address at Eureka College was delivered by W. F. Rothenburger, pastor of the First Christian Church, Springfield, Illinois. The graduating class consisted of fourteen young men and women who received the Bachelor's degree, in addition to a number of graduates of special departments. There were four graduates from the Preparatory School, which is being discontinued. A gift of $2,000 was announced during commencement, from Mrs. Alice Youmans of Rantoul, Illinois, the amount to be used in redecorating and refinishing the interior of the girls' dormitory. Other bequests to the amount of $10,960 were reported. One of the features of the commencement exercises was the Pageant of the History of the College, given under the direction of Miss Beulah Whittet, of the Physical Culture Department.

Christian College, Columbia, Missouri, celebrated its 69th annual commencement June 4. Ninety-two diplomas and certificates were awarded in the several schools and departments of the College. During commencement week the new $25,000 natatorium was opened to guests and an informal program of swimming and diving was given. The swimming pool is said to be the finest connected with any institution in the Middle West. Charles H. Winders, of the First Church, Hannibal, Missouri, delivered the baccalaureate sermon. The commencement address was given by H. O. Pritchard, of the Board of Education of the Disciples of Christ. Despite war conditions Christian College closed a year of prosperity with 243 students enrolled from seventeen states. The outlook for the coming year is a most promising one.

Midland College will enter upon its tenth year of service September 2. At the last commencement five were graduated. Midland is a Junior College of A rank, having as its special province the last two years of high school, and the first two of college work. It has a faculty of eight teachers, besides those of the Fine Arts Department. The healthful location of the college is well known, as it is situated upon the high table-land of the "Staked Plain" at an altitude of 2,800 feet. President Jones is on a study leave of a year's duration and his position is being ably supplied by J. T. McKissick.

That sometimes a prophet is honored at home was indicated in the recent Missouri State Convention at Carthage, when the Committee on Resolutions put into its report, and the people unanimously and enthusiastically adopted an unqualified endorsement of the work of the National Benevolent Association, and particularly the Christian Orphans' Home of St. Louis, and urged the churches to enlarge their gifts for its support.

Mr. E. C. Davis writes: "Sunday, March 23, was a great day in Kulpahar, India. At Sunday school 18 women and girls of the Women's Industrial Home made the good confession. Some were old, some were blind, and some were young with the promise of years of usefulness before them. Their faces were alight with the joy of salvation.

"The immersion of these 18 and of two others was both joyous and impressive. One woman is the wife of one of our oldest evangelists. They came to us from another mission years ago.

"The Sunday school lesson for the day was Joshua's warning about the dangers of idolatry. It was remarkable that at the close of that lesson these former heathen women should renounce their idolatry and publicly confess the one true God and Jesus the only Savior. Even in caste-bound, priest-ridden India the Christ is claiming his own, and surely though slowly the fetters are being loosened.

"Miss Cowdrey, Mrs. Davis and I, of the Kulpahar staff of missionaries leave tomorrow for Calcutta and San Francisco on furlough. We are to be joined by Miss Fleming of Mungeli, who will be the fourth member of the party. No last service here could have been more happy for us than the entrance of these people into the Kingdom of God's dear Son.

"A farewell dinner was given for us by the assistant matron of the Woman's Industrial Home. This woman was rescued by Miss Fleming six or seven years ago and came to Kulpahar an ignorant, unconverted Brahmin. She is now a most grateful, efficient, educated Christian who delights to honor all who have been a blessing to her. We sat at her table, which was neatly spread upon the ground, and enjoyed her cooking. She was both Mary and Martha in her care for our comforts and her respect for her guests.

"During dinner certain girls of the Training Home department entertained us with songs and acted-out-stories. The prince was led away to a nearby lemon tree for a roam in the woods. The sudden violent breaking of an earthen water pot sounded like the report of a gun and really made us jump. We thought the play prince had been killed, but it was only the capture of a bear which was brought home for his sister to play with. The fact that bruin was a live girl crawling

Capitol Hill Church, Des Moines, Iowa

THE beautiful new building of the Capitol Hill Church, Des Moines, was dedicated in June, 1915. Although this is one of the loyal congregations of our brotherhood, the undertaking to erect a building adequate for the future outlook and growth of this very strategic location in the very heart of beautiful Capitol Hill, seemed beyond the financial ability of the membership. The property, including the organ, cost fully $75,000. This amount has been met with the exception of $16,000 which the church has succeeded in securing in the form of a loan from the Church Extension Board. We fail to find words or phrases which will fully voice the gratitude of our hearts for the assistance this loan means to our work at this time. The fact that we have secured such a loan gives us new spirit and increased vision, and the success of the work at Capitol Hill is inevitable. Our new building is modern in every particular and is recognized as one of the most up-to-date Bible school plants in the state.

Our auditorium will seat fully fifteen thousand people and we find on many occasions that every available seat is occupied. Since it has been our privilege to use the new building, our Bible school has averaged 400. Each department is well organized and we are in every way proud of the work we are privileged to accomplish for Christ and His Church.

Capitol Hill has one of the most efficient sisterhoods to be found. During the past three years this organization has paid more than $3,000 on the building fund, and in addition to this they pay $3 each week on the current expense fund.

Again we wish to commend the Church Extension Board for their response to our appeal in the hour of our need. Our present membership consists of 1,200 of God's choice servants. We give Him praise for our pleasant surroundings. W. C. COLE, *Minister.*

on all fours and covered with a long, woolly blanket only made the play the more amusing. The uncertain shadows of lantern light made the bear almost a reality. In turn for all the good cheer we ventured to give them 'Pack Up Your Troubles in Your Kit Bag,' in which Miss Vance, late of Indiana, and Miss Garton of Rath, were able leaders. We thought of the old kit bags we would take up on the morrow for the long journey to the back door of dear old United States of America."

Mr. and Mrs. Davis, Miss Cowdrey and Miss Fleming have reached the United States.

A Christian Business Woman Needed for Luchowfu, China

A very great need of the Foreign Society just now is to have an experienced business woman to take charge of the purchasing and business details of the Luchowfu hospital, China. This hospital is being enlarged by a $50,000 gift from the China Medical Board and will be made one of the best institutions in China. There are to be two American physicians, three American nurses and excellent equipment available here. An experienced young business woman of good health and fair educational equipment, could find here a rare opportunity to serve the Chinese and her Master. It would not be necessary to learn the Chinese tongue although it would be helpful to do so. The Luchowfu hospital is the only institution, except a small Chinese hospital, for a million people in that section of central China. The Foregn Society would like to hear from any qualified person who would like to undertake this work. S. J. C.

Have You Ordered "Making Good Americans"

Twenty Home Missionary Stories for use in the Bible schools for six months, July-December, 1919?

Christian Americanization is the theme for united mission study and instruction throughout the United States. It is in line with the efforts and ideas of the government. It is a timely subject for the thought of every American. The lessons in this book are related to the general theme and the subject of the book in the statement of its own aim.

Accompanying the book is a poster, with a slogan which should ring in every Sunday school every Sunday morning preceding the telling of the five-minute story.

Three thousand Sunday schools should be sounding out this slogan every Sunday for the next six months! One will be missing if your school does not join the chorus.

Issued by the Joint Committee on Missionary Education. Order from the Foreign Christian Missionary Society, Cincinnati, Ohio, the Christian Woman's Board of Missions, Indianapolis, Indiana, or the American Christian Missionary Society, Cincinnati, Ohio. Price of book, poster and sheet of pictures, "Children of the City," 25 cents. *Do It Now.*

Northwestern District Illinois

THE Northwestern District of Illinois had some splendid victories to rejoice over in their District Convention at Cameron on May 22-23. Progress has been made in both the local work and the missionary growth in many congregations.

The United Missionary Budget is now being used by about eight times as many churches of the district as it was last year and by about two and one-half times as many churches as used it in all Illinois last year. There is an increase of 30 per cent in number of missionary offerings reported in the last year book.

The "Educational Revival" or "Church life week" was held this past spring in one-third of our churches. A different outside speaker gave an address each evening during the week, using new informational material dealing with certain phases of the work of our whole brotherhood, so all of the ten mission causes were presented. Practically all the churches which had this special week are now unanimous mission churches.

The local work has been strengthened by several good ministers coming into the District this past year. One-third of the churches either pay or expect to pay more money to their ministers. The salaries of the District have been increased over $5,000 within a year. Some churches have not yet located ministers. The Washburn people equipped their minister with an automobile.

Several buildings are anticipated. Dixon is starting a new church. Secor expects to build. Moline is considering building a new church and they recently purchased a fine parsonage. El Paso purchased an elegant parsonage and Walnut has the money to build one. Peoria Central bought the Glen Oak mission property. Cameron expects to build a social service plant. Several others have improved their properties.

A big cooperative program is planned for this fall and no doubt the Northwestern District of Illinois will have even greater victories over which to rejoice at their convention a year from now.

WARD E. HALL,
District Field Worker.

Anger and worry not only dwarf and depress, but sometimes kill.—*Horace Fletcher.*

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A Baby's First Four Years

Monieka, Coquilhatville,
Congo Belge, Feb. 21, 1919

Dear Brother Rains:

Mr. Hedges has handed me your letters asking for experiences in the care of our laddie on the foreign field.

His four brief years have not entailed heavy financial problems as yet. The first knotty one is with shoes. Who can ascertain accurately just when in the next four years a son's foot will grow slowly or quickly?

While on furlough he wore out two pairs of a size. Other members advised me to make purchases that way. Now of the first size used on the field, one pair is unneeded, and therefore a complete loss. A few grownups here wear shoes, but children never! Present stock and already ordered twenty pairs. Probable loss of ten pairs at war prices. Ordered too far ahead, you say? But some bought eighteen months ago are not likely to arrive in the next six months. Oh, if this land didn't have jiggers and yaws, hookworms and oozing ulcers, so he could know the joys of a "Barefoot boy with cheek of tan."

Anything a child may need must be anticipated and purchased for such a land as this; it may be a loss which we can ill afford, but it is cheap enough if it saves a child.

We had invested almost fifty dollars—elsewhere needed dollars—in carefully chosen medical books and a good medical dictionary to interpret them, because we knew we were to be years without a doctor closer than seventy-five or 150 miles. Yes, the Mission station should have had such books, but it had elsewhere needed dollars too. The books were worth much to us and to others, but how useless they seemed when our little precious seemed slipping from us. For trouble similar to his a dozen diagnoses (?) were given under this condition, a certain treatment; if this, then that; but none fitted his case exactly. True diagnosis was for us impossible. Oh, the joy and ease of mental agony when finally the doctor arrived from his distant station. He had suffered shipwreck en route—a hidden snag overturned his hurrying dugout canoe. Yet from an angry stream, which yet holds his good gun and some personal effects, he saved himself and came to save the sick laddie. He charged the loss (mentally, figuratively) up to wilderness ways. This is one of the many unpaid debts missionaries have. If his parents never get to replace that gun, perhaps the son can. For the present I hope the laddie will help the doctor (Jaggard) forget his great grief many times, as he likely will go to him with many, many questions and child talk, and interrupt a chain of unpleasant thoughts of influenza days.

Social and Education

Few native children here are free from ulcers, parasites, or skin diseases. Then they have a fear of a white child; anxious to call a greeting from a distance, they are afraid to meet one on the path. With no other white woman here to help, with first responsibility for day school and inquirers' instruction, for garden, home and women's work, I have little time to cultivate the guarded friendship of even a few physically fit child companions for the boy. So his visits are in the carpentershop or brick shed, with grownup workmen or half-grown houseboys. His greatest cross is that mamma goes so much to school. Mornings he frets over the fact, but during afternoon school he forgets it in sleep. He is four in years, but twice as old as most four-year-olds; usually he has a jolly good time and does not realize that he is a poor little man with no boyhood.

You can never be helped by this, but I shall tell you. I thought I shouldn't worry much this term about his education. In native school he could get the three R's, then English would be easy for him. But I couldn't see anything easy in English spelling if he learned a phonetic spelling first. From a gift primer, scientifically and artistically written, he is learning to read. Then he types his lessons from the primer or blackboard, on the typewriter and thus plays himself into English spelling. I'm sure the church which gave their Living-link a type-

Natives Viewing the White Child

writer would be glad it was meeting an educational problem abroad, but an ever present class of grumblers elsewhere would be convinced it was useless to help missionaries.

This is a strange month of commingled joy and sadness. This last mail tells us that the Moon party has landed safely, but that Mrs. Jaggard has passed away.

We are joyously driving out the hundreds of hornets and making some very necessary repairs on the little doll house which shall shelter Miss Smith. We are glad Japan didn't get her, and are happy that China didn't get Mrs. Pearson. I hope those countries get their needed workers, but we have a big place and a big welcome for these. For three years, as well as most of her mission life, Monieka has had but one woman, or none, and it is late enough to meet her need. I gladly resign any honor in being the only white woman in this part of the jungle.

But the other news bows us in sorrow.

Poor Doctor Jaggard; to have this crush in upon him just when getting out his Congo orders! We were most anxiously awaiting their return. The loss to the mission, and to us as individuals, is very great. I'm sure no one feels it more keenly than I. Then there's the great loss to Monieka. I am the only woman in our mission who has not had the joyous advantage of getting her initiation into the work here under the leadership of an older sister-worker, and of having her help awhile. I was sent to a station alone at first. Mrs. Johnston ranks next in this impoverishment. I had been out but four months when she came; then we two new workers did the best we could. This term, during my days alone, I have had the pleasure of looking forward to Mrs. Johnston's return and the two of us being under Mrs. Jaggard's splendid, efficient leadership. She accomplished things. She taught and exemplified thrift in home and garden. She was human as the rest of us, even to letting the sordid ways of the people fret her sometimes, but no woman among us loved the people more or would inconvenience herself more to serve them. Motherless, she mothered Monieka, and Monieka mourns her as a mother.

But she is gone. We can but rejoice that Divine help was hers when earth's science failed. The influenza claimed her before it spread its death-wings over Congo. When our people were carried away, we did not know that Mrs. Jaggard was there to welcome them home. It may seem sacrilegious on paper, but I have often thought if anyone would feel out of place, or ill at ease in a beautiful spacious mansion where purity, righteousness and peace reigned, surely those going from Congo would. I know, He, in whom we believe, is sufficiently able, but I doubt not that our dear Mrs. Jaggard is still serving Congo there.

Our evangelists were delayed much this term by the influenza. Most of them recovered. We were well ere they took it, and had gained some experience in caring for it, and were able to see that they did not lack light nourishment. They have returned to their fields and will not be back until in June, four and one-half months. We hope for a large harvest then.

We are already preparing and gardening for our annual conference which meets here April 1. We hope Drs. Jaggard and Frymire make good connections and arrive ere then. Pardon this long letter. When I got started I just felt visitey. But we have been eight weeks without mail, and without even the Doctor to talk to. Sincerely, in His name,

LILLIE B. HEDGES.
(MRS. C. P.)

The Work at Central Christian Church, Hofeihsien (Luchowfu) Anhwei, China

THE work of the Central Church is under the direction of J. E. Brown, and it has been ever since the building was erected in 1914. Since then we have added partitions and erected a few more rooms. I have been in close touch with this work serving on committees, and acting as superintendent of the Sunday school. We have a good modern plant, with an auditorium that can be thrown open to seat about 800 persons. This is used as the assembly room for the senior and adult department of the Sunday school. We have two other departments with assembly rooms and class rooms for the primary Sunday school, one for boys and one for girls. We have provision in the entire plant for twenty-two classes with no two classes in the same room. The attendance of the school is now running above two hundred every Sunday, and the collections cover all the expenses for literature. The number of pupils who attend more or less regularly would, perhaps, run up well over three hundred. Our school boys,

recently put in uniforms, make a fine appearance in the Sunday school. The pupils from the girls' schools also attend.

The Sunday school and regular preaching services are conducted on Sunday morning. In the afternoon there is a special meeting for women. At night there are special Bible study classes for men who are interested in the study of Christian teachings. These men are divided into classes according to their education and knowledge of Christian teaching. Two evenings a week are given to special evangelistic meetings. One evening a week is given to special lectures on hygiene, sanitation and social reforms.

After prayer meeting on Wednesday evening, special Bible study classes are conducted for those who are already members of the church or have definitely committed themselves to Christianity. The adult organized Bible class, besides conducting the regular Bible study classes, also directs the work of the public library and reading room, the game and social room where work similar to that of the Y. M. C. A. is being started. This work has not grown to large proportions as yet, but we have made a good start.

In the rooms used for the primary Sunday school we conduct a primary day school for boys. This is tied up with the school work under my direction, but most of the responsibility for actual overseeing and directing falls upon the shoulders of the Chinese pastor of the church, Mr. G. T. Hsia. Mr. Hsia is a fine, capable man and I have worked in close touch with him for more than ten years. It has been a joy to see him grow in power and influence. For more than four years he has been pastor of the Central Church under Mr. Brown's direction and cooperation. We have thirty boys in the primary school, all of them studying the Bible in the regular curriculum as well as in Sunday school.

Central Church has a little more than one hundred members, although some of them reside in the out stations twenty-five miles away. This number, with few exceptions, represents active members. We revise our list of members constantly and drop those who have moved away or proven themselves unworthy of church membership. The work of the church now is directed by an official board consisting of five missionaries and five Chinese members of the church, all elected by the church in its annual meeting. This board has assumed a budget of $1,400 a year, one-half of which the Foreign Society is asked to contribute. The other half is covered by local subscriptions. We have abolished the collection basket from our church services and have special collectors who go after the money once a month. The mission-church and their contributions cover about one-half the amount raised by the local church. Some of the Chinese members give as much as the missionaries do. Considering the fact of the low standard of wages and salaries in China, this budget is no small amount to raise. All of us who are interested here justly take pride in the work.

G. B. BAIRD.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.—*John Ruskin.*

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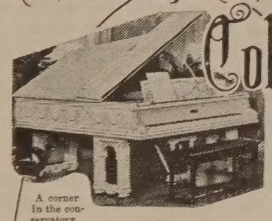

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CLAYTON is the county seat of Union county, in the northeast corner of New Mexico, a county that is 120 miles long and fifty miles wide, or an area of 6,000 square miles. That is just 195.4 square miles larger than both Connecticut and Rhode Island.

Clayton is a town of 2,500 population and is destined to become a metropolis. About fifteen years ago, it was little more than a corral or shipping point for the cattle men of northeast New Mexico. Today a man refused $10,000 for a vacant lot three squares from the center of town and one block from the Church of Christ. Property that sold for $1,200 two years ago is valued at more than $12,000 today.

Clayton is well located near the center of the county on the Colorado and Southern Railroad, has three banks, one building and loan company, a modern court house, and the best equipped high school in the state. Tuition is free to all the pupils of the county.

The latest geological survey pronounces that there is oil underneath Union county, and at this writing wells are being drilled within twenty miles of town. Should oil be found, Clayton is the only place adequate to handle the needed supplies and people that would flock here.

The state legislature passed a bill authorizing the macadamizing of the Colorado to Gulf Highway, which goes through Clayton and, incidentally, past the property of the Church of Christ. Last summer, more than one hundred tourists' cars would pass through Clayton in one day, going into the hills of Colorado for the summer.

There is not a good church building in Clayton. Of the four here, the Christian Church building is probably the worst, as it is the only one that is of adobe brick. The others are the Methodist Episcopal, Baptist and Roman Catholic (Spanish).

The Baptist is the strongest church numerically, but has made little or no progress for years; they are now in special meetings, the result of which no one can predict.

We had union services on Easter Sunday. Dr. Bright, the Methodist district superintendent, delivered the addresses. Among the things he said was: "If Clayton took a notion to attend church services, only about one-tenth could be accommodated. A hint to the wise is sufficient." I hear since that they have taken the *hint* and purchased four lots across the street from the Church of Christ and will build a $40,000 structure.

The Christian church is happy in its personnel, its people are held in the highest esteem. They only need a modern church building with proper facilities in order to reap the harvest of souls that is ripening, and that building should be erected with a view to the future for the people are coming and we must be prepared to receive them.

Our church property is the best located in the city. The vacant lots were estimated to be worth from two to ten thousand dollars.

Every member of the Clayton church will do the best possible to build this building but that will not be enough—we must have a better church than the membership can build; then we, with God's help, will build the Church Invisible.

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Text and Sermon

Text: The further away from the front, the more gloom; the nearest to the line, the most optimism.—*From a war correspondent.*

Sermon: The further away from the heart and soul and work of Christianity, the more gloom and doubt and failure in Christian service; the nearest to the realities of life in Christ, the most joy and victory and glory in Him and for Him.

CORNELIUS PRINTING COMPANY, INDIANAPOLIS

The Need of World Friendship

By WILLIAM PIERSON MERRILL

Chairman of the American Council of the World Alliance for Promoting International Friendship Through the Churches

WE believe heartily in the League of Nations. We hope to see it established; we believe it will work; we see little hope for an orderly development of the world, and for lasting peace, save through such an organization of the world to promote justice and cooperation.

But this is certain—the best governmental machinery men can devise, backed by the armies and navies of the world, will never make the League of Nations a success, unless the hearts of men are loyal to it, unless back of it and all through it, is a mighty force of goodwill, of what the New Testament calls love.

Kant published in 1795 a pamphlet on "Enduring Peace," which has been much quoted of late, and has had great influence over those who have sought to organize the world for peace and justice. In it he said that one condition of permanent peace—a condition fit to rank with the great conditions of democracy in governments, and the provision of adequate means of administering international justice—is a large extension of goodwill among nations and races. The wisest men see that the success of this daring attempt to make the world a cooperative commonwealth depends on moral and spiritual forces, on the working presence of goodwill. We have come to find a deeper meaning in the song the angels sang at Bethlehem: "Peace on earth, among men of goodwill." The goodwill is a condition precedent of the peace.

It will be a herculean task to establish and maintain relations of goodwill in Europe, where the heavy poison gas of hatred fills the vast chasms blasted by the war. We must not belittle that task by attaching to it the name of a Greek demigod. It is not herculean; it is Christly. The Church must be on the alert to knit up severed friendships, to bring about relations of goodwill on that shattered continent. But it is at least as important also for the lasting peace of the world, that the spirit of Christian goodwill shall grow to domination in the relations of the Western world with the Orient. We must understand each other better than we have in the past. We must firmly oppose all attempts of demagogues to create suspicion and misunderstanding. More than ever the people of America are called to the exercise of large-minded patience and quiet goodwill in their relations with other nations and races.

The Church has a large part to play in all this, through its missionary enterprise. It is of immense value to Western civilization that we have these good men and women, representing the best elements in our life, living in the sensitive and backward parts of the world, the very places where international friction is most apt to develop. But the Church must also attempt more than ever in the way of direct application of its thought and energy to the cultivation of international goodwill and friendship. The Church of Christ is the first great international movement the world ever knew, and it is still the mightiest in potency. It is the first movement in history, the Founder of which sent out His followers to make an international brotherhood from all races and nations. The Church must be the great agent of Christian goodwill between nations and races. The World Alliance for International Friendship is an attempt to discharge that weighty obligation which rests upon the entire Church of Christ.